The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder.

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Poetry.

From the January No. of the Christian World.

THE DYING WIFE.

BY MRS. E. H. EVANS.

The Editors of the Episcopal Recorder will confer a favor by allowing the accompanying lines a place in its columns.

June 2d, 1843.

Weep not beloved, that I pass before thee,
On the bright pathway to eternal rest—
That first my brow shall wear the crown of glory,
My song of praise be heard among the blest.

But *oh! rejoice* to think what days of gladness
Have *lent their beauty* to our earthly path,
That no harsh thoughts or words to waken sadness
May shade with gloom the picture memory hath.

Think of the happiness so deep and tender,
That filled *my* heart while wandering by thy side,
Think how thy faintest smile had power to render
The darkest moment one of love and pride.

Think, for I know 'twill wake a pleasant feeling,
How ever kind thy words were wont to be,
How mild the glance thy noble heart revealing,
How soft the cadence of thy voice to me!

And now that this frail form in death grows colder,
A sweet, calm rapture fills the parting hour
That thou art with me, though a sad beholder,
A witness of the dear Redeemer's power.

For oh, were not His arms my soul entwining,
How could I bear the pang of leaving thee?
Did not His presence gild life's day declining
What midnight darkness round my path would be!

But now I die, and yet my soul rejoices,
Knowing that I shall surely love thee still,
Even from the melody of angel voices,
That float around and all my senses thrill.

For oh! if they in all their towering splendor,
Enfold their glorious plumes round mortal forms,
How could the spirit of a saint surrender
The joy of whispering peace amid earth's storms.

Oh yes, in danger, ever hovering o'er thee,
My circling wings will shield thee night and day,
And when thy feet shall tread the path of glory,
My hand shall guide thee on the shining way.

Then, never more shall scene like this distress us,
The Stream and Tree of Life we there shall see—
And side by side shall hear Jehovah bless us,
And sing this love through all eternity.

Philadelphia, Sept. 30th, 1842.

For the Episcopal Recorder.

TESTIMONIES OF HOOKER, HOBART AND HENSHAW.

The correspondent who sent us the communication last week, in relation to the terms, "Priest, Sacrifice and Altar," subsequently forwarded to us some *addenda*, but they reached us too late for insertion in connexion with the article which he had previously sent. The additional testimonies adduced, illustrative of the meaning of the above terms, are as follows:—

On this subject, I have met with some testimonies, which strike me as peculiarly worthy of attention, and which, if you please, you may add to the foregoing remarks:—

1st. Hooker says, "That sacrifice is now no part of the Church ministry," and that "in truth the word Presbyter doth seem more fit, and in propriety of speech more agreeable than Priest with the drift of the whole Gospel of Christ." (Eccles. Pol., Book 5, chap. 78, sec. 23.)

2nd. Bishop Hobart says, while "the Churchman maintains the oblation in the Eucharist of the bread and wine, he will not be tenacious of the term *sacrifice* as applicable to the offering of the consecrated elements; for in the appropriate application of the term, it doubtless denoted those offerings only, in which there was shedding of blood. Neither the Liturgy of his Church, nor the primitive liturgies, apply this term to the bread and wine of the Eucharist. (Bp. Hobart's Charge for 1818, N. Y. P. E. Tracts, p. 12.

3rd. Dr. Henshaw says, in one of his most recent publications, "We abjure as inconsistent with the genius of our holy religion, dishonorable to the Lord and ruinous to souls, all those infringements upon the established doctrines of our Church, (attempted to be palmed upon us, under the venerable sanction of primitive antiquity and sound churchmanship,) which require us to speak of the communion table as an Altar, the officiating minister as a Priest, and the Lord's Supper itself a Sacrifice—and whose tendency is, to lead men to mistake the form for the power of godliness, the name for the Spirit of religion, and to rest their hopes of religion upon compliance with the ceremonies and ordinances of the Church, rather than upon the Scriptural ground of faith in the righteousness and atoning sacrifice of our Lord. (Theology for the People, p. 564—Ed. 1840.)

For the Episcopal Recorder.

THE ELECTIONS AT OUR LATE DIOCESAN CONVENTION.

Messrs. Editors.—Notwithstanding the subsequent decision of our Convention, it is still an important question, was our election, as reported by the Banner of the Cross, May 20,* valid? In answer, I remark, first, it was according to the unvarying usage of the Convention. The only case alleged as a precedent for a new procedure, viz: that of 1826, fails entirely, for the Rev. Dr. Wilson, the voter in question, *was actually in the house*. Why then introduce this new rule for majorities? Here we are referred to the constitution. But is it possible, that men who have had a hand in the establishment and revision of that instrument, have remained so long ignorant of its meaning? Why have not some of them promptly corrected our mistaken practice? This late discovery reminds one of the observation of Kant, "It is never too late to become rational and wise; but there is always more difficulty, when the insight comes late, in reducing to practice." In the present instance the new wisdom comes so late, and in circumstances so peculiar, that we cannot feel for it all the respect we should otherwise cheerfully accord its authors. The query naturally arises, would it have come the present year if the majority had been of a different complexion? If we could once see it applied in such cases as those of past years, it would give the whole matter a different aspect.

But, waiving these considerations, I proceed to review the constitutional question as such. By the VIth Section of the Constitution, it is determined: "All officers and committees appointed by ballot must, in order to their election, receive a majority of the votes of the clerical members, and of the lay representatives." Now what can this mean? The words a majority of votes, one would suppose, *must* mean a majority of those given, as the very language intimates. What are votes? Walker says: "suffrages, voices given and numbered," evidently intending the latter expression as descriptive of the former. Votes and voters are different things. But this may seem a refinement, and although I do not consider it impertinent, yet with plenty of arguments less contestible, I will not stand upon verbal criticism. I proceed to remark, this has always before been understood of the votes actually given; as the schoolmen would say, of those *in esse*, and never of those *in posse*. This interpretation has the sanction too of all parliamentary practice. Suppose now it had been the design of the framers of the constitution to require a kind of majority in the choice of officers, not be.ng of in other legislative bodies, would it have been left so obscure, that our practice should have contradicted our own rule for a quarter of a century, and no one suspect it either? I repeat, this new wisdom has come too late. It wants every mark by which any ancient doctrine or practice can be established.

But I wish to make the argument close. All depends upon what we supply after the words "clerical members, &c." in the clause above quoted. What can we supply, except, *of the Convention?* What then is the Convention? Here we must bear in mind, that all rules relate to practice; and must not, of course, be so construed as to leave practice, ordinarily, or even frequently, impossible. We cannot then admit the new wisdom: it would sweep too far. I doubt whether in this way "the Convention" was in session for a single hour during our late meeting. I know the reply, that we were in session for all purposes but this of electing officers by ballot. But this is begging the whole question. Such an interpretation must be made out independently of the clause relating to this kind of election, or it cannot be forced upon us here. The true procedure is to refer to usage, our own and that of similar bodies; and if it seem necessary to other places where this phrase is used in our constitution or canons. In any way the result is inevitable, that "the Convention," *for all* practical purposes, *is a quorum of the same*, engaged in the regular transaction of business. This appears from the very word *quorum*, i. e. *of whom* any particular body is constituted for the performance of its duties. Then again, we must adopt such a definition as will apply in other parts of the Constitution. The sense newly proposed would nullify, in practice at least, almost every passage where it occurs. No legislative body could ever think of a day's proceeding according to this novel construction.

We are brought to the same conclusion by a clause in the VIth Section of the Constitution. It is there enacted, that "on every question the votes of a majority of those present &c. &c. shall decide." Here two inquiries may be put, i. e. may be put, if common notions can be sufficiently held in abeyance. First, does the word "*question*" include the matter of electing officers? Some think it refers only to business that primarily assumes the interrogative form. But the slightest inspection of any good dictionary will teach us that the word has no such limit. It applies to any matter in debate, or under consideration for a vote. Such is the usage in all reports of parliamentary proceedings. See too Jefferson's Manual, passim. The lawyers say, *qui hæret in litera, hæret in cortice*. It would be worse yet to stick to the letter with all authority against us. An additional support for the present argument may be seen in the *Act of Association*, upon which our Convention itself ultimately stands. It is there fixed, that "such clergymen and lay deputies as shall at any time be duly assembled in convention shall be a quorum: and on every question, the votes of a majority of those present of the two orders respectively shall decide." Now can any one bring himself to believe, that the matter of electing officers by ballot was here excepted? With all usage in regard to the word *question* against such a presumption, would it have been left without an attempt at support. As simple matter of fact, was this new construction ever before hinted in our Convention? Did it ever enter any one's thoughts?

But a second inquiry is: how are we to take the words, "*those present?*" Why not as always in similar cases? *By those present* is uniformly meant *those in the house*. For example, we find in the 61st Rule of the House of Representatives of the United States, "upon the call of the House, the names of members shall be called over by the clerk, and the absent noted; after which the names of the absent shall again be called over, the doors shall then be shut, and those for whom no excuse, or insufficient excuse made, may, by order of those present, if fifteen in number, be taken into custody as they appear, &c." Who are *present*, in this case? Clearly, those who answer to the call, and no others.

But again, consider who are the absentees; for it we can determine who are esteemed *absent*, we shall know who are considered *present*. "Absentees," unquestionably are those who are out of the house, when they ought to be in it. No such persons exist, if *those present* are all that appear on the daily roll; as we are now taught in convention to interpret these words. Really, Messrs. Editors, one blushes for the new wisdom—it is too preposterous. I wish to speak respectfully of its abettors: but I am sure they would not respect me if I could be misled by the interpretation here under review.

A remark more as to the words *present* and *absent*. We find in the VIth Section of Jefferson's Manual p. 26, (ed. 1840, Phil.) "A majority of each House shall constitute a quorum to do business; but a smaller number may adjourn from day to day; and may be authorized to compel the attendance of absent members." The word *absent*, here, cannot mean those who have either not appeared during the session, or have been excused for the time being: for they could not be compelled to come in. It must refer to those on the daily roll: but out of the house, when it is called. *Those present*, therefore must be *those in the house*. I beg pardon of the reader for arguing so plain a case: but the fault is not mine. And here I would reply to a friend of the late election, who is willing to admit the new definition of *those present:* but says the test of their presence is their voting or not. He will find the established usage against him. Nothing can be here admitted except the construction we have put upon these words for the last 29 years. In all such cases, as lawyers well know, usage is the chief authority.

Now, Messrs. Editors, I should like to see an answer to this review of our proceedings. I have no interest against those who carried their measures. I am not sure that they fail upon the whole to represent the Convention; and therefore am not aggrieved by their continuing in office. I hold that we are brethren, and should trust each other as such. My principal concern now is that we should know our constitution and abide by it. Right, I am confident, will ultimately prevail, and the sooner all submit to it, the sooner shall we find our position one of peace and comfort. I feel much less concerned to find myself in a minority with right on my side than in the greatest majority doing wrong. The triumph will in the end be with those who have peace on their side. If we had it not in our late election, we ought to have suffered defeat: if we had, there is but little cause for lamentation. Only, some perhaps, will take the hint to form a better acquaintance with our constitution before they again attempt to act by it.

ALIQUIS.

* The announcement referred to was as follows:—"The Convention then went into an election of officers for the ensuing year, which resulted as follows: *Standing Committee*, Rev. Benjamin Dorr, D. D., Rev. Henry J. Morton, Rev. Wm. W. Spear, Rev. Wm. Suddards, Rev. Edmund Neville; Messrs. Thomas Robins, Hermon Cope, James S. Newbold, John Farr, and Lewis R. Ashhurst. *Deputies to the General Convention*, Rev. Messrs. Levi Bull, G. W. Ridgely, Henry J. Morton, and Wm. W. Spear, and Messrs. Horace Binney, Hamilton Alricks, John N. Conyngham, and Wm. Welsh. *Treasurer of Convention Fund*, Mr. Thomas Robins. *Treasurer of the Episcopal Fund*, Mr. George M. Wharton."

HOLDING FAST DIVINE TRUTH.

The following extract, from Mr. Stowell's address at the late Anniversary of the Colonial Church Society, we are confident will be read with interest. Mr. Stowell had just remarked that he had for a while feared that "this Society was not in full harmony with the principles and discipline of the Church, to which," —said he—"I am every day more and more attached, however some without, may misrepresent her, and some within, may betray her." He was now, however, convinced that this Society maintained both Evangelical truth and Ecclesiastical order.—He thus proceeds:

"I love the Church; for the Church is not changed, however some of her versatile sons may have changed. I love the Church, not as she is caricatured by some modern inmates on the banks of the Isis, but as I find her incorporated in her own Thirty-nine Articles, and formularies, and confessions of faith; nor shall I ever cease to love the Episcopal order, or the duly constituted discipline of the Church, because the Episcopal order may be forced out of its proper proportions, and driven into spiritual despotism, or because the discipline of the Church may be wrought up to such a degree as to cripple, not to say crush the doctrine. But when I came to enquire, I found that this Society sends no clergyman to any colony without the Bishop's sanction; and the Bishop of the colony is the proper person to object, and not our would-be bishops at home; though, indeed, I rejoice to see that the Society has been taking a step in advance even of our dear bishops. I am satisfied that it is endeavouring to maintain ecclesiastical order with Evangelical truth. But I thoroughly agree with my friend, Mr. Yorke, that Evangelical truth is first, ecclesiastical order is second; and if I must take only one of them, I would say—Give me Evangelical truth, and exile me to some lone spot, where no bishop ever planted his foot, and no church-going bell ever gave forth its sweet sound, and where, though I want the gorgeous cathedral, and the witchery of music, and the solemnity of ceremony; I worship the one God, through the one Mediator, and by the one Sanctifier, taught by the one holy word, all alone, the heavens for the roof of my temple, and the rock for my footstool—anything rather than giving up Evangelical truth. These are not days for us to hold doctrines with a slack hand. It aught has grieved me in the Meetings this year, it has been that too sanguine, and serene, and joyful expressions have characterized them. Far be it from me to take a dark view of things; I think it is a great blessing to a Christian to see the bright side of the cloud, and there is always a bright side to *him*, for his sun never sets, and it gilds the dark scene to his eye, if the foreground be dark to the world. But instead of our being close upon the haven of the full evangelization of the world, as some imagine, I think we have the breakers at our bows, and the dark storm is awaiting the heavens, and the practised ear of the sailor catches the booming sounds, which proclaim that the hurricane is on the deep, and that there is need to reef our sails, and set our helm full in the eye of the wind, and take the compass of Christ's spiritual truth, and prepare to brave the tempest, secure if Christ is with us to hold the helm and to guide the ship. What we have to do is very simple, be the blast or the billows as threatening as they may; and I would illustrate it by a fact that occurred in naval life; I may be excused for doing so when we have such a distinguished Commander on our forecastle. Some of you may recollect a touching incident in the battle of Trafalgar; the Captain of one of the men-of-war had his little son on board, I think about four years old, and fearful lest the child in the din of the battle, confused by the darkness of the smoky canopy which was about to pavilion the fleet, might be driven to some rash act, or be cast into the sea, he gave into the little fellow's hand the end of a rope that was coiled upon the deck, and said to him, "Hold that fast, and never let it go till I come and tell you." The lad had been taught obedience—the best lesson a father can teach his child—and his little hand clasped the rope, and there he held it. The fight began, the decks were swept of their ranks of warriors, the battle went darker and fiercer, and the father was killed; the little boy was terrified, and sometimes he looked piteously around, and said, 'Father, father, when will you come?' but he still held on, true to his father's bidding. At last, every hand was swept from the vessel, it was on fire, and the flames were approaching the powder-store; some of the very enemy in pity called upon the child to fly, but still he only said, 'Father, father, when will you come that I may let go.' And at last the vessel blew up, and the obedient little creature was plunged into the deep, and heard of and seen no more. My Christian friends, the Captain of our faith, he whom we serve, and who redeemed us for his service with his most precious blood, has bidden us not only for the time of the calm, but for the time of the storm, to hold fast 'the truth as it is in Jesus,' the anchor of our souls; he has set us to keep by it, and, if needs be, to lay down our lives, saying, 'Hold fast till I come.' And the battle may rage around us, and we may think our Father and our Captain hath forgotten us, but we must wait still, and 'against hope believe in hope,' and in the prospect of death, aye, of martyrdom, hold fast, though some should abandon their hold, and others be cut down at our side because they keep it fast. We wait his coming, and he cometh; and in his people's hour of danger he will be there, and say, 'It is I, be not afraid,' and the storm of the last day, that shall sweep away all human traditions, will only usher in for them 'the new heavens and the new earth.'"

In a subsequent part of his address he says:—

"I am such a High Churchman, that I am sometimes called a Tractarian; and I am such a Low Churchman, that I am sometimes called a Dissenter, but my Churchmanship lies in this: I love the truth more than family, or fortune, or life; and, therefore, I love whatever I consider to conduce to it, and I love my Church, because I consider her to have conduced to it more than any Church of the Reformation; but if I were convinced that my Church had given up the truth, I would leave her—no, I would leave the modernized, degraded Church of England, made Popish again, and I would carry the Reformed Church of England with me, in her Articles, and Prayer-book, and Homilies, to some distant spot, if I could not find it here, and there I would stand by her as of old, and use her pure Formularies still."

BISHOP BEDELL.

The following sketch of the Rev. Dr. William Bedell, Lord Bishop of Kilmore, we extract from a Review of "The Life" of this eminent Divine, contained in the January No. of the London Christian Guardian:—

This is one of those practical examples which ought never to be withdrawn from the public view. Next to the Divine precepts, and the Divine embodying of those precepts in the spotless life of our Lord himself, perhaps the most useful lessons which can be placed before men, are such as are supplied by the doings and sufferings of those in whom the grace of Christ their Lord most brightly shone. Some few there are, and of these Bedell was one,—whose infirmity and innate corruption we can only deduce from general principles: the record of their lives presenting "no spot, nor blemish, nor any such thing." But wherever this is the case, *there* we are always sure to meet with their own full and frequent confessions, of the working of natural depravity; *there* we are certain to find a humble, contrite, and watchful man.

William Bedell was born in the year 1570, in the parish of Black Notley, in the county of Essex. His family was ancient; and was possessed of a small and respectable estate, which ultimately came by inheritance to his son, upon the death of his elder brother without issue.

Being a younger brother, and destined to a learned profession, William Bedell was sent, after having received the usual education of schools, to Emmanuel College in Cambridge; where his character appears to have been eminent for learning, conduct, and piety. In 1593, he was chosen fellow of his College, and took his degree of B. D. in the year 1599. From Cambridge he removed to Bury St. Edmunds, where he was for some time preacher at St. Mary's. In 1604 his character had become so far known and esteemed, as to cause him to be selected to accompany Sir H. Wotton on a mission of extraordinary delicacy, to the Doge and Senate of Venice. Here he became acquainted with that remarkable man, Padre Paolo; one of those peculiar characters—a few of whom exist in every age—who are *in* the Church of Rome, without being *of* her; who want the courage, or are unable to see it their duty, to quit her pale; and who yet, while remaining in communion with her, show, by every act and every word, that they are virtually Protestants.

The letters of Sir H. Wotton plainly tell us, that Paolo "did communicate to Bedell the warmest thoughts of his heart," and that he professed "to have received from him more knowledge in all divinity, both scholastic and positive, than from any that he had practised in his days."

Returning home, Bedell remained for some time in quiet seclusion, but ever adding to his mental stores, till in 1615, Sir Thomas Jermyn of Rysbrooke presented him with the living of Horningsheath in Suffolk; and "did ever after much glory in this,—that he had preferred to his benefice the most famous and eminent divine in all their coasts."

Ten years passed over his head in peaceful usefulness, in this retirement, when, at the instance of Archbishop Usher, who rightly appreciated his worth, he was called to fill the difficult post of Provost of Trinity College, Dublin. His estimation among men of judgment may be seen by the letters which passed at this period. Sir Henry Wotton says, "Hardly a fitter man could have been propounded to your Majesty in your whole kingdom, for singular erudition and piety, conformity to the rites of the Church, and zeal to advance the cause of God." And Dr. Samuel Ward of Cambridge, writing to the Primate, says, "I assure your Lordship I know not where you could have pitched upon a man every way so qualified for such a place. He is a sincere, honest man, not tainted with avarice, or ambitious pomps, discreet, wise, and stout enough, "si res exigat." He will be "frugi," and provident for the College: and, for converse, of a sweet and amiable disposition, and well experienced. In a word, he is "homo perquorum hominum, si quid judico." I pray the God of heaven to bless his coming to you, to the good of your College, and the Church of Ireland.

Bedell's response to this call, is a model for Christians of all ranks and classes. He briefly and simply states the reasons which indispose him to remove from his comfortable retirement, where he enjoyed peace, usefulness, domestic happiness, and a competency. But he adds, "All these reasons I have, if I consult with flesh and blood, which move me rather to reject this offer; yet on the other side, I consider the end, wherefore I came into the world; and the business of a subject to our Lord Jesus Christ, of a minister of the Gospel, of a good patriot, and of an honest man. If I may be of any better use to my country, to God's church, or of any better service to our common master, I must close mine eyes against all private respects: and if God call me, I must answer—Here I am. For my part therefore, I will not stir one foot, or lift my finger, for or against this motion: but, if it proceed from the Lord, that is, if those whom it concerns there do procure those who may command me here to send me thither, I shall obey, if it were not only to go into Ireland, but into Virginia; yea, though I were not only to meet with troubles, dangers, and difficulties, but death itself in the performance."

Following the leadings of Providence, Bedell went to Ireland, where he soon saw enough of the troubles and difficulties of the office to which he was called, to make him still more urgent to be allowed to return to his peaceful Suffolk parsonage. But this was not to be. He was detained in Trinity College for something more than two years, the whole of which time was spent in earnest endeavours to re-establish discipline, and render the College a really efficient place of education for the Christian ministry; and in 1629, he was rewarded by being called to the united sees of Kilmore and Ardagh. The royal letter, concerning the election of a successor to the Provostship, testifies of Bedell, "that by his care and good government, there hath been wrought great reformation to our singular contentment," and promises to seek for some such person, "from whom we may expect the like worthy effects for their good, which we have found from Mr. Bedell."

We now follow Bedell into the last stage of his course, that of the episcopal office. He remained here, as throughout his life, the same simple, earnest, straightforward, thoroughly conscientious man, which he had been in his former positions. And it is worthy of remark, and highly encouraging to men of humble minds, and moderate talents, how resplendent the character of Bedell became, even in a few short years, simply through an earnest, resolute, self-denying conscientiousness. To see the path of duty, and follow it, were with him one and the same thing. Whether in prosecuting an Earl for church spoliation; resisting the great Primate, Usher, when acting under ill advice; abolishing to the utmost of his power, pluralities; inculcating and enforcing the study of the language of the country; expending his revenues on the great work of giving the Irish the word of God in their own tongue; or consulting both priests and people by a holy and gentle demeanour, he was always the same man. "In labours more abundant, apt to teach, a lover of hospitality, a lover of good men."

And the result was seen, when, in 1641, the whole land was broken up by rebellion: and when, but for the universal veneration felt for his character, he would in all probability have been instantly massacred,—while all around him was one sea of confusion, he could then remain, even in the midst of a hostile force, a rare example of the truth of the words, "Who is he that will harm you, if ye be followers of that which is good."

His very name was a refuge and protection to the Protestants of all the neighbourhood. And when, at last, sinking in old age, under the pressure of grief, anxiety and trouble, not for himself, but for the Church, he came to his grave, the men who had sworn to extirpate alike the English and the Protestant name in Ireland, followed him to his last abode with the highest honours they could bestow, and even denied, in his case, the anathematizing powers of their church, exclaiming from the bottom of their hearts, "May my soul be with the soul of Bedell."

THE LITTLE FOXES SPOILING THE VINES.

We gave a brief notice, last week, of Bishop Elliott's sermon, bearing the above title, and now fulfil our promise in transferring copious extracts from it to our columns. The Bishop, in a preface, addressed to the Clergy and Laity of his Diocese who had requested a copy of the discourse for publication, among other things remarks:—"The sooner we return to Scriptural principles, the better for us all. The path of obedience is the surest path of knowledge.

"It will be a happy day for the Church when her Clergy and Laity shall plant themselves firmly upon the four principles of this sermon; *That wealth can be lawfully and innocently gotten only by labor. That in the choice of rulers, virtue and wisdom are to be preferred to party. That education is not the mere acquisition of knowledge, but includes moral and religious training. That the religion of Christ is not the fruit of excitement, but of Scriptural instruction, united with prayer and watchfulness.* Such principles would, in these days, make her members, what the Scripture says all Christians ought to be, 'a peculiar people.'

"I could find no text better suited to my purpose, than the one I have selected. It was not chosen for the sake of quaintness, but because it expressed exactly the view which I desired to present, to wit, that apparently slight deviations from the arrangements of God oftentimes marred all his blessings whether of nature or grace. Such *fox hunting* as this will, I trust, never be cast at us either as a folly or a crime."

We remarked, in our former notice, that this discourse was delivered on a Fast-day which had been set apart by the Civil Authorities of the State. The following picture, near the introduction, of the natural advantages of Georgia, is very graphic and beautiful:—

Located most advantageously at the South-eastern angle of the States and knitting together, as it were, the East and the West—rejoicing in a climate of every temperature from the heat of the tropics to the cold of high northern latitudes—blest with a soil proper for almost any culture—enclosing within her bosom mineral riches of the rarest kind and in the wildest profusion—pouring her waters at once into the Mississippi, the Gulf of Mexico, and the Atlantic*—but above all settled by a people that was not forced to pass from barbarism to civility, but which flowed in accompanied by all the arts of an advanced society and all the knowledge of a cultivated age, Georgia promised to become a land of plenty, of riches, of beauty, of glory. Nothing was wanting that God in nature could give her; and the best race of men which ever existed—the Anglo Saxon stock—seemed to stamp upon her future fortunes the impress of power and true greatness. She might have shut herself up within herself, and lacked nothing for comfort and but little for luxury. A steady industry appeared to be all that was needed to make her people the envy of the world.

Bishop Elliott next proceeds to notice the political, educational, and religious privileges, enjoyed by the State of Georgia. And then with thrilling effect enquires:—

What then, my hearers, is the meaning of the solemn Legislative enactment, of the grave Executive Proclamation, under which we are summoned this day to Fasting, Humiliation and Prayer? How are we to understand the confession, that a State possessing all this *material* of wealth—rejoicing in the freest and least oppressive government the world has ever known—covered all over with schools and colleges and churches, must put herself in sackcloth, for bankruptcy, for disorder, for crime? Is it possible that all this fair proportion was but a seeming show, that nature was deceitful, that her liberty was but a name, her education but a pretence, her religion but a mockery? Could all these elements of happiness be combined and fail to produce plenty, virtue and peace? Let me show you, my hearers, that, though Georgia did possess all these rich advantages and did exercise them in full sincerity of purpose, the "little foxes have spoiled the vines,"—apparently slight deviations from the word of God and the arrangements of his Providence have marred all the benefits which he bestowed in nature—all the blessings which He has indissolubly linked with knowledge and with truth.

The curse which God inflicted upon Adam in the garden of Eden, "In the sweat of thy face shalt thou eat bread, till thou return un-

* In this geographical feature, Georgia is *unique*

to the ground." is the rule by which alone the natural gifts of any country shall be developed. God has written it in his sacred word and no effort of man shall ever reverse it: Every attempt which he has made to secure wealth unto himself by any other means, has ended in disappointment and misery. "He that gathereth by labour shall increase,"* is one of the proverbs of the wise king of Israel, and not more true than its converse, which is enumerated over and again under different forms of expression in the same book of Proverbs and in the writings of the Apostles, "An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed."† "Wealth gotten by vanity shall be diminished."‡ "He that hasteth to be rich hath an evil eye and considereth not that poverty shall come upon him."§ "He that maketh haste to be rich shall not be innocent,"‖ or as the Apostle reads it "falls into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."¶ The gradation of these texts, as I have arranged them, is very striking. *Wealth gotten by labour shall be increased*; that is a positive dictum, without any modifications or contingencies, resting too upon a philosophy laid deep in the structure of human nature, independently of the Divine inspiration of the volume in which it is embodied. On the other hand, *wealth gotten hastily shall not be blessed*; nay, it shall be diminished; nay, it shall destroy innocence, it shall give an evil eye, it shall lead to many foolish and hurtful lusts that shall drown men in destruction and perdition. Is not this the Fox, my brethren, that has spoiled the vine, the vine of rich promise, which a merciful God had made to send out her boughs from the mountains to the ocean. Is not this *making haste to be rich* the cause, why a State, unparalleled in its resources, lies paralysed and poverty stricken? Why an educated and a virtuous people has been suddenly shorn of their innocence and plunged in foolish and hurtful lusts, destructive of character and of happiness? The Bible has traced it all out for us. Fortunes rapidly amassed, but the end of them not blessed; wealth gotten by vanity, that is, by speculation, by usury, by fictitious credit, but diminished as suddenly by a contraction of the currency, or by a disregard of what the borrower deemed an illegal contract, or by endorsements which must be reciprocated by him who leaps into fortune through their use; a desire after rapid accumulation leading to fraud, and that fraud to forgery, and forgery to robbery, or murder, or arson, and so ending in destruction here, and perdition hereafter. Oh the depth of the wisdom of the word of God! Man thinks that the Bible is only useful for the soul, and spurns its precepts of worldly wisdom, when, all the while, it is the very richest storehouse of practical maxims for his daily use. We shall employ this day well, my hearers, if we determine to make the Bible, henceforward, the regulator of our worldly affairs, and the State will soon again teem with prosperity and with plenty, if she will only practise upon the truth—a truth which nothing can reverse, *for it is the curse, and the curse cannot be blotted out by man*—"He that gathereth by labour, shall increase." Nothing else is wanting but patient, laborious industry, to make her once again, a garden-spot, to cover her hills with the finest wheat and make her valleys shout for joy, to clothe her pastures with flocks and make all her paths drop fatness.

And can we not find a little Fox, my beloved hearers, that has been spoiling the vine of Liberty and a noble Constitution? And is not that Fox *a slavish adherence to party spirit*, irrespective of the character of the individuals who may be advanced to station and power? Never have I been able to understand the ethics which could distinguish between the private and the public character of a man—which could believe that good public measures would proceed from a wicked man, or that a State would be blessed under the administration of rulers who feared not God and obeyed not his commandments. For myself, I have full faith, that the most injudicious measures of a praying man would redound more to the blessing of his country—for God would contrive some way or other to bless them, and that so natural a way too, that men would call it chance, or accident, or good luck—than the most seemingly wise ones of a ruler that had not the fear of God before his eyes. "When the wicked rise, men hide themselves,"** says Solomon, and well may they, "for a wicked ruler over the people is as a roaring Lion and a ranging Bear,"†† a roaring Lion and a ranging Bear, that shall not oppress them to their misery nor vex them with his tyranny—these are not the evils which wicked rulers can bring upon us in this land—but *worse, far worse*, seduce them into licentiousness and flatter them into wrong, and beguile them of their innocence and their virtue. As a people, we have paid too little attention to this matter. We have been governed too much by the consideration of party, too little by that of the virtuousness or viciousness of the man. "He that saith unto the wicked, Thou art righteous, him shall the people curse, nations shall abhor him; but to them that rebuke him, shall be delight, and a good blessing shall come upon them."‡‡ The deep curses of the people are now muttering against such—the abhorrence of nations is even now directed against such. Those curses cannot find *the individual* upon whom they shall light, nor that abhorrence *the very man*, but may not each one of us, my beloved hearers, take to himself some share of them and make it a part of his day's humiliation? Would that I could make my voice heard by every virtuous man in the land, that I might convict him of his sin in this thing, for never shall our Liberty be worth possessing, nor our glorious Constitution present itself in its power to the world, until we place their direction in the hands of the wise and the virtuous. "By a man of understanding and knowledge," says Solomon—and understanding and knowledge with Solomon always include religion—"the state thereof shall be prolonged."§§ The very prolongation of our liberty depends upon reform in this matter, and when we shall understand with the wise King, that "Wisdom—the wisdom of which the fear of the Lord is the beginning, is better than strength—nay better than weapons of war,"‖‖ and also realize that "one sinner destroyeth much good," we shall rejoice in that true liberty which exalteth a nation—even the liberty of righteousness.

And what shall we say of Education? Can so good a thing as this be spoiled? Can there be a worm at the root of the tree of knowledge? Aye, my beloved hearers, there can be, and there has been, and there is, and unless it be speedily dug out, it will destroy the whole fabric of social life, and bury us beneath its ruins. And the evil lies in this—in considering education as consisting solely in the acquirement of knowledge and not as well in the eradication of vice—in the infusion of virtue—in the formation of habits—in self-discipline, and self-denial. This evil will never be reached by the multiplication of schools, by the increase of colleges, by the diffusion of knowledge; its cure must *begin at the fireside*. The domestic hearth—the family circle—the father's authority—the mother's love—these are the instruments which must come into operation—into operation, too, upon Christian principles—before we shall see a return of the laby tone of moral sentiment—of the noble regard of principle above fear and above favor—of the straightforward honesty that understood not the meaning of fraud—of the sterling patriotism that knew no private end*—which distinguished our fathers. Education unaccompanied by moral training is like a sword in the hands of a madman, and yet grieved am I to utter it, much of the education of the country is of this sort. The schools of most reputation are eagerly sought—the colleges of richest endowments, are greedily visited—*knowledge, knowledge* is the cry, while not a thought is spent upon the moral education which may be going on during the acquisition of that knowledge—of the poison that our children may be drinking in—the poison of immorality, of licentiousness, of infidelity. My beloved hearers, rather let your children lack the accomplishments of life—rather let them be behind in the knowledge of the day, than procure them at such a cost. But no schools, however well conducted, no colleges, however strict the moral discipline, can achieve any thing for your children, until you yourselves train them in the homestead, to obedience, to self government, to reverence, to courtesy, to virtue. It must be "line upon line and precept upon precept, here a little and there a little;" it must be daily instruction in the word of God—it must be a constant watchfulness over faults and habits—it must be earnest prayer for them and with them; and accompanying all this, must be a free use of the rod of correction, for "folly is bound up in the heart of a child" and nothing else can fetch it out. This is education, and it is the want of this which has made our schools and colleges rather engines of evil than instruments of good. Education without moral discipline *increase crime*, and surely by this has been our experience; for honesty and high principle were far more common in the land when its education was the simple training of the fireside—when the Bible and Prayer Book were almost the whole array of Literature—when the cottages of the country were not polluted with the folly and the trash of the *cheap* literature of the day—too dear at any price, because asking for the sacrifice of our children's innocence and virtue. Not that I would despise a finished education—you cannot think so, for I am straining every nerve to combine the most finished with this very moral training—but for myself, I should rather see my children ignorant of every thing save their Bibles and their Prayer Books, than have them subjected to the influence of the polluted atmosphere in which they must move in pursuit of much of the knowledge that is counted valuable. This is another ground for humiliation, that Christian parents should so little consider this matter, and I pray God that this day's meditation may turn the hearts of the fathers to the children. When I see this, then shall I feel sure that the axe has been laid at the root of the fraud and crime that have been disgracing us, and that the next generation shall at least retrieve, if it cannot vindicate, the reputation of this.

And lastly,—we are called upon to lament the iniquity even of our holy things—to mourn in sorrow of heart, that so pure a gift as the Gospel of Jesus Christ has been run into evil and been made productive of outbreaking sin. *The truth*, that Religion has its fountain in the heart, that its strongest hold is upon the affections, has been perverted into an error, and excitement has too often been permitted to take the place of principle, enthusiasm of knowledge, and a deep sympathetic feeling of the operations of the Holy Ghost. A genuine revival of religion—such an one as comes silently and solemnly and powerfully down upon a people, subduing them to repentance and breaking up the fountains of feeling under the simple preaching of the cross of Christ—which comes too in answer to earnest, persevering supplication, in God's own good time, and not when man pleases to get it up—is a rich blessing for which a Church cannot be too thankful, and which *once happening* is an era ever to be remembered. But a system of excitement cannot be too much deprecated. Its evils are manifold and its good not at all proportioned to its evils. It fosters an outward life in religion, which imperceptibly takes the place of the closet life wherein is the Christian's strength. It connects religion too exclusively with feeling, and separates it too much from knowledge. It renders it a thing of fits and starts, having its periodical waxings and wanings. It breaks up the pastoral office, the great instrument under God for the edification of the saints, and *worse than all*, it places multitudes in the position of the man in the Gospel, into whom returned the unclean spirit that he supposed gone out for ever, bringing with him seven other spirits more wicked than himself; and his last state was worse than his first. How many have I already encountered in my visitations through this Diocese, in this awful condition—men who once conceived themselves "to have been enlightened from on high, and to have tasted of the Heavenly gift and to have been partakers of the Holy Ghost," because their feelings had been touched under the influence of eloquence, or sympathy, or even the force of truth, and who had rushed, upon finding themselves deceived, into entire disbelief of all spiritual operations—and not only into disbelief, but into active hostility to the Holy Ghost; openly affirming that they had passed through these pretended feelings, and had found them to be a delusion. And with such persons, Satan is very busy and very powerful, and their lusty profession is followed by outbreaking wickedness, and crime too often treads upon its heels, and the Gospel of Jesus is put to open shame. This system of religious excitement operates, moreover, most injuriously upon the civil and social character of a people, by leading them to subsinate, in everything else, impulse for sober judgment, feeling for principle, interest—not in the sense of profit or advantage but of concern—for truth."

What is needed among us, beloved brethren, through the length and breadth of the land, is a faithful catechetical instruction of the children—a plain, expository, scriptural teaching of the adults—a subjection of all who desire to profess the name of Jesus to searching tests from the Bible as well of their practice as of their feeling—a watchful pastoral care over those who have been permitted to partake of the sacraments. Such a course of action, accompanied by the lifting up of Jesus Christ as our wisdom, our righteousness, our sanctification, our redemption, and the exhibition of the Holy Ghost in his proper offices, and with his proper influences, will build us up a race of Christians that shall be able to pass unspotted through's trial and temptation. Make these the principles of your ministerial exertion, and the beauty of the pastoral system will be soon perceived and multitudes will flock to it as doves to their windows.

Let us devote ourselves then, this day, to Fasting and Prayer that this result may speedily be produced to the praise and glory of God's Holy name.

GAMBIER, JUNE 30, 1843.

Editors of the Episcopal Recorder.

I beg to correct a mistake made in your paper of May 27th, by Presbyter, in a kind communication suggesting that the loan of $15,000 due from Kenyon College to the estate of the late Samuel Ward, Esq., of New York, be paid by the contributions of Episcopalians Eastward of Ohio. The mistake is in stating that money as having been borrowed by Bishop Chase. The loan was obtained in 1833 by the trustees through my agency, to meet demands pressing upon them in consequence of the condition of things (which I have before explained) at the time of Bishop Chase's resignation; the loan was obtained, not of the house of Prime, Ward & King, as supposed by Presbyter, but of Samuel Ward, Esq., individually, and is now due to his heirs. The administrator is urgent of course, and may at any time foreclose the mortgage in his hands, covering all the property of the institution. Who will lift that load from off our necks? It was Mr. Ward's mere interest in the cause of the Church in the West which led him to lend the money, when no men of business could be induced to do so as a business transaction, and this consideration renders the present difficulty the more painful.

Yours affectionately,
CHARLES P. MCILVAINE.

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* We see this most strikingly exhibited among us in the extreme difficulty with which felons are brought to their proper punishment. The most brutal ruffians—creatures whom every law, human and divine, declares worthy of ignominious death—are daily let loose upon society, through this false and morbid state of feeling, to imbrue their hands afresh in blood and turn some new fireside into a scene of woe and lamentation. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Gen. ix. 6.) The corresponding texts, Exod. xxi. 12 and 14, Math. xxvi. 52, and Rev. xiii. 10, are very strong, especially Exod. xxi. 14, where it is commanded that the murderer shall be taken from the very *altar of God*, that he may die. The blood of the murdered crieth unto the Lord from the ground with a loud voice and will bring a curse upon any people that will not heed and avenge it. Society is the representative of God in this matter and it is not a interference with the dictum, 'Vengeance is mine, saith the Lord," for says the Apostle, Rom. xiii. 4, "For he (that is the Ruler) is the minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

The Episcopal Recorder.

PHILADELPHIA, JUNE 17, 1843.

PREPARATION FOR WORSHIP.—If we were asked to state the grounds of our attachment to the Episcopal Church, we should assign, among the prominent reasons, her admirable liturgy. If we were further interrogated in relation to the reasons of our attachment to the liturgy, we should feel oblig-d, in stating them fully, to refer to every part of it, and show, as we endeavored to indicate the excellence of each, by how many close and sacred ties our heart was bound to the whole. We have always felt, even from childhood, that there was something peculiarly sublime and impressive in the first opening of the Service. Occupied as we are in this world, with sensible and secular things, and averse as the natural heart is to the things of God, nothing seems more difficult than to bring men's minds into a spiritual frame. The congregation assembled in the sanctuary of the Most High, have in a thousand instances brought their week-day pursuits with them. Their thoughts are still on earthly things. Look in upon the beautiful Temple on the Sabbath morn. How few of all that vast multitude that fill those crowded pews have left the world behind, or lifted up their thoughts to heavenly meditation. How desirable it is to lead every one of them, to think of God, to realize his awful presence—and pay Him acceptable worship before they leave that sanctuary. But by what instrumentality is this to be effected? What will constrain them to realize that they are in the immediate presence of God? Will a voluntary on the organ do this? No. We have often thought that better should its keys all be broken than it should attempt it. Will a Psalm or a hymn, however appropriate the tune or solemn the words, effect this? No. Such a devotional exercise may impress the minds of some, but will leave many with their thoughts roving to the ends of the earth. Will any words of man lay hold of the vagrant thoughts, and with mystic power bring all the faculties of the soul into a deep and devout attention to the acts of solemn worship upon which the congregated worshippers are about to enter? No. In our view nothing can prepare men for worship, but a movement of God's Holy Spirit upon their hearts. His Word is life and Spirit. It is "the words which the Holy Ghost teacheth" that strike with power upon the heart and arrest human attention. None can speak like God. Whose words then, but His, should be first heard in the sanctuary, to prepare the minds of the worshippers to bow acceptably in his presence, and offer him true spiritual worship? It evinced great wisdom and deep piety in the compilers of our Liturgy to assign as the first act of the officiating minister, the solemn recital of God's own words as though He himself were present speaking to the assembled worshippers. Who has not marked the deep, and still deepening seriousness that was spread like successive waves over the sea of faces that were fixed upon the minister, as he stood up before the congregated worshippers, and solemnly announced THE LORD IS IN HIS HOLY TEMPLE, LET ALL THE EARTH KEEP SILENCE BEFORE HIM! And what Christian heart did not throb with new emotion—and holier delight in view of the reheated coming glories of the Redeemer's kingdom—when as the minister, still speaking with words which the Holy Ghost teacheth, depicting the universal worship which our resulted earth should one day be brought to render to the Lord of all, thus proceeds: FROM THE RISING OF THE SUN TO THE GOING DOWN OF THE SAME, MY NAME SHALL BE GREAT AMONG THE GENTILES; AND IN EVERY PLACE INCENSE SHALL BE OFFERED UNTO MY NAME, AND A PURE OFFERING: FOR MY NAME SHALL BE GREAT AMONG THE HEATHEN SAITH THE LORD OF HOSTS. When men come to the house of worship, it is a great matter to elevate their thoughts, and get them fixed upon God. If they can once be led to fix steadily their meditation upon Him, they are soon brought to realize their own vileness, and are prepared to appreciate and fully understand those passages of scripture which the minister next utters, such as, HIDE THY FACE FROM MY SINS AND BLOT OUT ALL MINE INIQUITIES. At all events, whether he who hath come into God's courts understands it or not—he has come there as a sinner, and he must see and feel and deplore and confess his sins before he can worship God acceptably. Of this he is most fully informed at the mouth of the Lord. IF WE SAY THAT WE HAVE NO SIN, WE DECEIVE OURSELVES, AND THE TRUTH IS NOT IN US; BUT IF WE CONFESS OUR SINS GOD IS FAITHFUL AND JUST TO FORGIVE US OUR SINS, AND TO CLEANSE US FROM ALL UNRIGHTEOUSNESS.

Doubtless the maintaining of an habitual reverence for God's House, so that we are led to feel through the power of association, whenever we cross the sacred threshold, that "this is none other than the house of God—and the gate of heaven"—doubtless the silent prayer, which every one should fall upon his knees and offer to the Lord as soon as he enters his temple, is calculated to prepare the mind for the solemn services of public worship. But the great mass are comparatively little influenced by these things, and nothing comes with more impressive tone upon their ear, or with greater power upon their hearts when congregated in the sanctuary, than the sentences of Sacred Scripture with which our Liturgy opens.

CONVERSIONS FROM JUDAISM.—On Easter Sunday, as we learn from a recent English Paper, the sacrament of Baptism was administered in the Parish Church of Bridgewater, Somerset, to Mr. H. Friedberg, a converted Israelite, who has recently been led to behold in Jesus of Nazareth, the promised Messiah. On Sunday the 7th ult., a similar scene occurred in St. James' Church, Bath. The individual baptized was Mr. Joseph Michael Joseph, brother of the distinguished Rev. H. S. Joseph of Liverpool, whose own conversion was so remarkable, and who has been so wonderfully successful in persuading his Jewish brethren to bow to the sceptre of Jesus. We understand that Mr. Joseph M. Joseph, who is a watchmaker by trade, has been for several years investigating the claims of Christianity, and has become fully convinced, that Jesus of Nazareth is truly "he of whom Moses and the Prophets did write." That is the Lord gradually bringing in the scattered and lost sheep of the house of Israel, and furnishing sufficient encouragement for Christians every where to pray that he will hasten the time when he will again bring in the whole of his once elect people and fill Zion with joy.

ENTHUSIASM.—The "Christian Guardian," published at Toronto, U. C., a periodical conducted with much spirit and ability, and representing particularly the views of the Wesleyan Methodists, refers with commendation to the communication of our correspondent C. S. A., on the subject of ENTHUSIASM. We copy the following remarks which the Guardian makes on this subject.

"We shall not stickle much with the writer on the meaning he attaches to the word enthusiasm. Mr. Wesley thinks it generally means something objectionable. We use the word in the present article with this signification: The entire and incessant devotedness of the Christian and the Christian Minister, in mind, body, and soul, to the cause of God. The writer has this forcible comment on the word as he uses it:—'God will not bless any ministrations that in their coldness belie the Spirit of Christianity.' To remedy this too-common evil in Churches, there is needed a burning love such as Whitefield felt and expressed, and long before him the Apostle Paul.

"On a subject so closely connected with the best interests of the Church of Christ we shall willingly let the Rev. Dr. Harris address us, as he does in his golden Missionary Prize Essay:—'Talk not of enthusiasm'. He who has felt most has not yet felt enough. We are speaking of scenes of misery over which a Paul wept with anguish! We are living in the very world for which Christ bled in agony! Those very scenes which hardly raise an emotion in us, are the scenes which moved the heart of God—which produced the Cross of Christ. So that were every Christian to tremble with emotion—were the members of every Church to meet on the subject, to start from their supineness as one man, and to utter a loud cry of lamentation—were the whole Church to be seized as in travail of souls, it would be only what sympathy with Christ requires, and what the state of a perishing world demands.' To the Church of Christ Dr. Harris says, 'You are giving Christianity to posterity: what kind of a Christianity are you giving it?—a languid, feeble, spiritless thing, or a system instinct with life! Shall it go forth to the world, and down to the future, covered with the honors and repeating the achievements of its first days? or a half-hearted, torpid, self-indulging system, living on the world's sufferance, and struggling on for a bare existence? Remote generations summon us to duty; and adjure us, by the responsibility of our present position—by the brightest hopes we cherish of millennial bliss—and by the certainty that the impulse we are now giving to religion will impart a character to that bliss—a lustre or a shade—that we give them the Christianity of Apostolic times, *fresh from the Cross, and glowing with the fire of a Paul.*' These lofty, evangelical, and eloquent breathings are a borrowed illustration of our signification of the word enthusiasm."

THE REV. DR. HEWIT.—This aggrieved gentleman has written another letter through the New England Puritan to the Rev. Dr. Croswell, reiterating his demand of an explanation of Dr. C——'s conduct in rebuking his son. Among other remarks, he says, "You have, Dr. Croswell, in *that so baptism* struck me a blow which came very near killing me on the spot. The iron entered my soul, and—— but I forbear." In the mean time, in the last No. of the New York Observer, Dr. Croswell announces that he has not received any letter from Dr. Hewit on this subject. We subjoin Dr. Croswell's communication:—

NEW HAVEN, June 5, 1843.

To the Editors of the N. Y. Observer.

Gentlemen.—I have seen your paper of the 3d instant, containing an article, purporting to be a letter addressed to me by the Rev. Dr. Hewit, of Bridgeport, and dated on the 1st ult. It seems proper to apprise you that no such letter has ever been received by me, though the reverend gentleman whose name is appended to it, resides within twenty miles, and a daily mail passes between Bridgeport and New Haven; and that I have no means of knowing whether the letter may or may not be a forgery. Should Dr. Hewit see fit to address me, as one gentleman is bound to address another, he may reasonably expect a respectful answer. Yours, &c.

HENRY CROSWELL.

BISHOP GRISWOLD'S MEMOIR.—We insert the following instruction, which came too late for our last week's paper, in relation to the direction of communications, which may be sent in compliance with the Rev. Dr. Stone's request, to aid him in the memoir of Bishop Griswold which he has undertaken.

Contributors from the late *Eastern diocese*, will please direct their communications to the undersigned, *care of the Rt. Rev. Manton Eastburn, D. D., Boston*; who will forward them to their destination free of postage. Other contributors will please direct to the undersigned at Brooklyn, *Long Island, N. Y., single letters* through the Post Office; and *Packages*, where it is practicable, by safe and early private conveyances; the latter to the *care of Swords, Stanford & Co., N. Y.*

JOHN S. STONE.

CHURCH UNITY.—This is the title of a sermon preached at the consecration of St. Silas' Church, Liverpool, by the Rev. Hugh M'Neile,—a copy of which the distinguished author has sent us. The Church in which it was delivered, was built by the zealous efforts of the highly privileged congregation of St. Jude's under the ministry of Mr. M'Neile, for the occupation of another congregation, which has since been fully gathered into it. The Bishop of Chester appointed Mr. M. to preach at the consecration of the Church,—and this sermon was the result. The subject is most important,—and the doctrines which it teaches upon this subject, are equally so, and in our view truly Scriptural and just. Fourteen of the clergy who were present at the occasion, united in a request for the publication of the discourse, saying in their letter to the author, "We are desirous to possess the opportunity of duly weighing, and calmly considering, the solemn and comprehensive topics so ably treated of therein; also that a similar opportunity may be extended to others, including such of our dear brethren, as were unavoidably absent on that occasion." The text selected is in the 17th chap. of St. John, 20th and 21st verses. "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." In the treating of this subject Mr. M'Neile is distinct and comprehensive. But it would be vain to form any conception of his unequalled powers as a preacher, from the silent exhibition even of his own glowing and majestic style. In his introduction to the subject he refers to the charge which is sometimes most unjustly made against the Evangelical Clergy of the Church, of being indifferent to the external ordinances and order of the Church, in which they minister. He says:

"We are zealous in the use of means. We set a high value upon the ordinances of the church. We entertain and are neither ashamed nor afraid to avow and cultivate, an affectionate fondness for the circumstantials of our religion, and for the order and regularity, the punctuality and perseverance, with which they are performed. Accusations of irregularity have indeed been advanced against a class of the national clergy; but more it would seem, for the sake of an antithesis in writing than from any foundation in fact. Instances of the kind are so rare, they are so notoriously exceptions, as to establish the rule of regularity instead of supplying any fair or impartial ground for general condemnation; the antithesis, however, between ultra-formalism and ultra-spiritualism, between Popery and Puritanism, was too tempting to be omitted; especially as it went to soften, by dividing, the reproof which was deemed indispensable. But, after all, everything is comparative; and thus far, many of us are willing to plead guilty, if it be guilt; that while we sincerely love the courts and avenues and precincts which surround the royal citadel of our Zion, our soul's chief delight is in Him who dwells within the citadel itself, the light of the presence-chamber, the glory of the throne; all is but preface and introduction at the best till we come to Him: all our best means are but as temporal scaffoldings needful through our infirmity, for the erection of the temple of his love, and then to be removed forever."

These remarks with equal justice apply to the same class of clergymen in our own church. There are none among us who manifest such uniform and decided, and real attachment to the usages and laws of our church, as this very class of ministers. By them, new congregations are mainly collected, and under their influence, new churches are built. By their ministry, vast accessions are made to the numbers of our church, from every surrounding body of Christians. By them, the great increase of communicants in the church is gathered. By them the holy sacrament of Baptism has been restored to its place as a public ordinance; and among no congregations are the Liturgy and order of the church, more cordially esteemed, than in those under the ministry of the very clergymen who are so often exhuminated by ignorant and foolish men who would cause divisions, as "loose in their attachment to the church."

In proceeding to the subject of his discourse, Mr. M'Neile remarks upon "the persons for whom the Lord prays."

"Our Lord's intercessory prayer is conveyed to us with written accuracy. It is first for himself in the concluding stages of his earthly struggles; it is then for his first and immediate disciples, distinguishing them from the world, 'I pray for them, I pray not for the world;' then extending his views along the succeeding ages of his church to the end; he prays, not for the first disciples alone, but he adds 'for them also who shall believe on me through their word.' To this description of the persons here prayed for I invite attention.

"If we would interpret aright the unity explored in what follows, we must begin by understanding aright who are the persons for whom that blessing is sought,—'them which shall believe on me through their word.' The distinguishing mark here laid down of the persons for whom Christ prays is, not that they shall hear the word of the Apostles; it is not that they shall be baptised; it is not that they shall be enrolled as members of any visible community, however privileged; but it is that they *shall believe* on *Him*.

To be assured that this contrast is not casual, but real, compare it with the descriptions elsewhere given by our Lord of the whole company that should be called by his name. That company should not be confined to those that believe on Him, it should contain foolish virgins as well as wise; tares as well as wheat; bad fishes as well as good; guests without a wedding garment, as well as guests properly and acceptably clothed. He frequently describes that company in its intermixture for a time, and then in its separation to the right hand and to the left, at the last. Speaking in parables, he also speaks in prophecy; the imagery of the parable supplying a vehicle upon which the general outline of events is conveyed, until the harvest, the end of the age.

"He describes, as it were, a great river, flowing through this lower world; its course and its boundaries are visible to man; the margin of its banks is easily discerned and separated from the surrounding waste of heathenism; it is all without discrimination, called by the name of Christ, but, advancing closer to it, and looking into it more carefully, he detects and invites us to contemplate a two-fold stream therein—one muddy and defiled from the earth through which it flows—the other clear, retaining, without pollution, the character of the spring in the rock from whence it originally issued. For this pure stream he prays that its purity fail not.

"He describes a large company of travellers passing through this world; they are all, without discrimination, called by *his* name: the kingdom of heaven is likened to them all; but approaching them more closely, he discerns two companies, and describes them. Some have entered by a wide gate, and are travelling upon a broad road, which, he tells us, leads to destruction; others have entered by a strait gate, and are travelling upon a narrow road, which, he says, leads onto life—for these he prays.

"He describes a large multitude of hearers, they all hear the Word given by inspiration to the apostles and prophets; the seed is the Word of God, which is sown indiscriminately among them all; but approaching them more closely, he describes way-side hearers, stony-ground hearers, thorny-ground hearers, none of whom bring any fruit to perfection. The Word profits them not, not being mixed with faith in them that hear it. He also describes good ground-hearers, who receive the Word, and keep it, and bring forth fruit, 'some thirty, some sixty, and some a hundred fold'—for these he prays.

"This serves clearly to point out the difference between the word considered in itself and the effects which may be produced by its instrumentality among men. Considered in itself, the word is not necessarily attended with any saving effects. It is a communication from God to the senses of men; our eyes see it written, our ears hear it spoken; but no communication to the senses can, of itself, reach so as to purify the heart; and influence, so as to save the man. This is true not only of the Word as a communication to our eyes and ears; but also of water as poured upon our bodies; and of bread and wine as taken into our mouths. No external communication can, of itself, reach and purify the heart. Only by faith, 'the evidence of things not seen,' bringing men into communication with the unseen world, and especially with God, only by faith can the heart be purified; and only by the immediate power of God, who made the heart, can that evidence be thoroughly conveyed into it.

"External things may, indeed, be made the instruments of conveying faith to the heart; but it is every way worthy of consideration, that in this intercessory, comprehensive prayer of Christ, the only external instrument of faith he mentions, is the Word. His other external appointments in his Church—as water, and bread *and wine*—are, rather, instruments for the conveyance of *more* grace where faith already exists: 'faith is confirmed and grace increased' by them when rightly received; but they cannot be rightly received except where faith already exists, that it may be confirmed. The Word, upon the contrary, is the divinely-appointed instrument for conveying the first actings of faith into the human heart. So writes St. Paul—'Faith *comes* by hearing, and hearing by the Word of God.' So writes St. James—'Of his own will begat he us with the Word of Truth.' A most comprehensive statement! The agent, God; the instrument, 'the Word of Truth;' the act, 'begat he us,' the *first* movements of saving grace; and, to complete the list, the originating source of the distinguishing blessing 'of his own will.'"

We need add nothing to these remarks, but our own entire accordance with them, as being not only instructive and accurate, but eminently suitable for the times in which they are brought out. The author proceeds from them to the second point of his discourse:—

"Having thus considered a description of the persons for whom Christ here prays; we must next observe that he includes in his prayer all who shall answer to that description, 'that they all may be one.' He prays not for those who shall believe upon him in any one country, or in any one age; but for all who shall believe on him in all countries and all ages, so long as he is an object of faith, that is, until his coming again, when faith shall be changed into sight. If all these be not included in the prayer, how shall it be proved that we of this age are included? If he prayed for only some of those that shall believe upon him, the persons so specified may have all lived and died ages ago, and we may have no interest, no part or lot, in this precious prayer; but, on the contrary, if we be included, if the prayer have application to us of this age, upon what principle shall it be denied that it has application also to them that *shall believe* in ages future also? Thus we are naturally, I had almost said irresistibly, led to the conclusion that the period contemplated in this prayer has not yet arrived, because the persons prayed for, are not all, as yet, in existence. This is characteristic of Him who uttered the prayer, of Him who sees the end from the beginning, whose truly

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* Prov. xiii. 11. † Prov. xx. 21. ‡ Prov. xiii. 11. § Prov. xxviii. 22. ‖ Prov. xxviii. 2. ¶ 1. Tim. vi. 9.

** Prov. xxviii. 28. †† Prov. xxviii. 15. ‡‡ Prov. xxiv. 24, 25. §§ Prov. xxviii. 2. ‖‖ Eccl. ix. 16, 18.

* Thank God, a spark of this true patriotism was elicited at the late session of the Superior Court of Glynn County, when James Hamilton Couper, Esq. at the risk of much popular odium, volunteered to act as Sheriff of the County, that the administration of justice might not be hindered. His State has received good service at his hands, for woe to any people, and more especially a self-governing people, when respect is lost for the laws and contempt is put upon the ministers of justice. Anarchy and despotism must soon rapidly follow.

catholic mind could not be localised or circumscribed by any temporary or any local interests in His Church, and whose soul cannot be satisfied to the result of its travail, until the work shall be completed, until the last of the living stones that are to compose his temple, shall be set upon their appointed places, polished into the reflection of His image, and the headstone brought out with consecrating shouts of "Grace, grace, unto it!"

The next point to be considered is, the unity for which he prays; and now I hope this will not be of difficult exposition. A future unity. This is proved by the tenses just now assigned—many of the persons included in the prayer who yet belong to the blessing, are not yet in existence. Some of those included in this prayer are born in the flesh, and not yet born again of God, some have fallen asleep in the faith; their spirits, absent from the body, are present with the Lord, and their bodies are mouldering in the dust. This prayer includes them all. Their unity, that is, their visible unity, is clearly, under existing circumstances, impossible; a unity they have, certainly, but it is only in the mind and purpose of Him who calls things that are not, as though they were, and in no other sense, as yet—

"One army of the Living God
At His command we bow!
Some of the host have passed the flood,
And some are passing now!

Some stand matured in years and grace,
Like ripened sheaves of corn;
Some are just starting on the race,
And some are not yet born!"

When all these shall be ready; when all who *shall* believe on Him *have* believed on Him, then—but not possibly till then—shall the perfected unity anticipated in this prayer be manifested to the world! Then they shall be all one in Christ! Every one of them shall then have the mind in him which was in Christ Jesus; and the body of every one of them shall be changed and fashioned after the similitude of Christ's own body! This is what St. Paul calls "the manifestation of the sons of God;" for which he says "the whole creation is waiting, groaning, and travailing in pain" until now; and even we ourselves, having also "the first fruits of the spirit," do "groan within ourselves, waiting for the adoption, to wit, the redemption of the body."

"Till then, though there be sons of God in every age, yet are they hidden ones; the world knows them not, even as it knew not their Lord and Master; the world, unbelieving and unconcerned till then, shall then be constrained to acknowledge that God sent Christ, and that his work is Divine.

"Let it be carefully observed, that this is what Christ prays for—not that the world may believe on Him to salvation. In that sense the Lord had said, 'I pray not for the world:' his language here is 'that the world may believe *that Thou hast sent me*'—which is a very different thing. The devils believe it now and tremble; the world does not believe it now, and is careless; but the world shall believe it then; and then it is that the unwilling confession, so frequently anticipated in the prophetic Scriptures as giving glory to God, shall be extorted from the world—'Verily,' they shall say, 'verily, after all, there is a reward for the righteous; verily, there is a God that judgeth in the earth.'

"What, now, I would ask, has this passage to do with the supposed unity in visible things of the Christian Church during the present dispensation? And yet this passage, for want of better authority for the notion, is perpetually cited, and cited with triumph, as if it were conclusive, to prove that the unity of the Christian Church now, ought to be a visible unity, such as would produce converting effects upon the world! If we understand our Lord as praying for a continuous visible unity, in each succeeding generation of his church upon earth, then we must admit that, so far, he has, in point of fact, prayed in vain: no such unity has existed. This interpretation, then, as it regards the world, is self-destructive; for, if the unity of the church in any age had been such as to lead to the conversion of the world, the distinction between the world and the church would have, *ipso facto*, ceased, and the consummation he desired would have been at once attained. The interpretation, therefore, is irreconcilable with the efficacy of the prayer and the facts of the case—a serious consideration; for if the Lord's intercession be proved ineffectual on this point, what confidence can be placed in it upon any other point.

"The unity here prayed for must, he such as should strike the observation of those who are not included in it; yet it must be such as should include all that shall believe on Jesus Christ. Contemplating the successive generations of the Church of God upon earth, we observe that of those that shall believe upon Jesus Christ, and for whom he prays here, but a small number have ever been at any one time upon the earth; and that even those few have been so separated, inevitably so, as not to have been conscious of one another's existence. But they must all enter into the enjoyment, into the conscious enjoyment, of the unity here prayed for: an unity has existed among them, but not such as this, not such as the world could see or themselves fully appreciate—an unity which has been an object of faith not of sight, a unity in the truth which *God teaches*, and which is the same here and everywhere; but not an unity in the ceremonies and traditions, the rites and ordinances which *men teach*, and which have been and may be divers."

We shall withhold farther extracts from this admirable discourse till our next paper. We ask a solemn consideration of the peculiarly important truths which have been here presented. The views which are suggested, may appear new to some. They cannot but be striking and instructive to all. They are truths which none but truly Christian minds will be able or disposed to appreciate. The system of unity most in fashion may be called the *impounding* system; consisting in the driving of persons together within a mere outward enclosure, rather than the binding their hearts together, by the dissemination of principles which deserve to be prevailing, from their Scriptural truth and influence. The unity of outward profession, we should never be disposed to discourage. We deem it expedient, and of increasing expediency. But we shall never consent to receive this, as the real unity of the Church, for which the Saviour prayed and which he has promised to effect—for his people. We are ready to say with Hooker, "That Church of Christ, which we properly term his body mystical, can be but one; neither can that one be sensibly discerned by any man, inasmuch as the parts thereof are some in heaven already with Christ, and the rest that are on earth, (albeit their natural persons are visible,) we do not discern under this property whereby they are truly and infallibly of that body. Only our minds, by intellectual conceit, are able to apprehend that such a real body there is, a body collective, because it containeth a huge multitude; a body mystical, because the mystery of their conjunction *is removed altogether from sense*." And we cannot but join in Mr. M'Neile's conclusion from this testimony—"Of course the mystery of their conjunction, whereby they are truly members of Christ's body is not in an outward and visible ordinance, or confirmity in outward and visible ceremonies, discipline, and government."

NEW AGENT.—Mr. Charles T. Pollard has been appointed Agent for the Episcopal Recorder in Montgomery, Alabama.

SUNDAY SCHOOL INFORMATION.—We refer our readers to another column for a notice of the terms of the Sunday School Journal, published by the American Sunday School Union.

It seems to us that a great service is done to the cause of Sunday Schools, by making teachers familiar with the progress of the good work, and the motives and encouragements to perseverance. And hence we conceive that the national Society has done well to put their valuable periodical at so low a price, that any and every teacher may have the benefit of it.

NEW PUBLICATIONS.

Our notices of new books and recent publications, have been unexpectedly excluded from our columns this week by a press of other matter.

Entelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

CONFIRMATION.—Bishop H. U. Onderdonk confirmed *fourteen* persons at Churchtown, on the 11th instant, and *Twenty-nine* in Morgantown, eight of them being from St. Mary's.

We copy from our Diocesan Colemporary, without comment, the following item of Diocesan Intelligence.

"The members of the Standing Committee elected at the Convention of the Diocese held in May, 1842, having met; and it being ascertained that the following persons were present, viz: Rev. George Boyd, D. D., Rev. Benjamin Dorr, D. D., Rev. John Coleman, D. D., Rev. H. J. Morton, Messrs. Thomas Robins, Tobias Wagner, George M. Wharton, and James S. Newbold, and Dr. Francis West, Jr.;—and they, after consideration of the subject, being unanimously of opinion that they constitute the Standing Committee of the diocese, and hold their station under the election which took place in May, 1842, according to the last paragraph of the second section of the sixth article of the Constitution; (the Convention of 1843 having failed to elect a full Committee;)—they proceeded to organize." This was done by the re-election of the Rev. Dr. Boyd, as President, and the Rev. Dr. Dorr, as Secretary, for the ensuing year; and the adoption of the usual rules of order.

At a meeting of the Standing Committee of Pennsylvania, held on Tuesday afternoon last, 6th inst., Mr. Wm. H. Woodward, (lately a dissenting minister in England,) was recommended to the Bishop to be admitted to the Holy Order of Deacons.

MASSACHUSETTS.

ORDINATION.—At an ordination held in Trinity Church, in this city, (Boston) on Wednesday, June 7, the Bishop of the Diocese admitted Mr. Reuben E. Taylor, of the diocese of Maine, and late a minister of the Presbyterian denomination, to the Holy Order of Deacons. Morning Prayer was read by the Rev. Mr. Watson, Assistant Minister of Trinity Church, who also presented the candidate, and preached the sermon.

[Chris. Witness.

At a meeting of the Standing Committee of this Diocese, on Whitsun-Monday, June 5, testimonials were signed in favor of Thomas Burnell Clapp, and William B. Corbin, applying to be received as candidates for Holy Orders.—*Ib.*

CONNECTICUT.

Bishop Brownell officiated in Christ Church, Middletown, Sunday, June 4th, and admitted Henry De Koven to the holy Order of Deacons.

NEW-YORK.

Bishop Benjamin T. Onderdonk, confirmed five persons in St. Matthew's Church, Unadilla the 1st inst: on the 2d, eight in Christ Church, Gilbertsville; and on Sunday the 4th, *twenty-five* in Zion Church, Louisville.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATIONS.

First Sunday after Trinity, June 18, St. James' Church, New York. Second Sunday after Trinity, June 25, Fishkill, *Dutchess county*. Thursday, July 6, Islip, *Suffolk county*, Consecration A. M., Confirmation P. M. Fourth Sunday after Trinity, July 9, Tuckahoe, *Richmond county*. Wednesday and Thursday, 12 and 13 St. Ann's Hall, Flushing, Queens county. 14, 15, St. Thomas Hall do. Fifth Sunday after Trinity, July 16, Little Neck, Ordination A. M., Confirmation P. M. 17, St. Paul's College, College Point, Ordination. 18, 19 do., Visitation.

[To be continued.]

WESTERN NEW YORK.

Bishop De Lancey officiated in St. Michael's Church, Geneseo, Wednesday, the 31st ult., and confirmed *four* persons; he also held a confirmation in Zion Church, Avon, on the 1st inst., when *ten* persons received this apostolic rite; on the 3d he confirmed *one*, at Mandeville, and on Sunday the 4th *nine* in St. Mark's Church, Le Roy; and in the afternoon of the same day, *fourteen* in St. Paul's Church, Stafford.

BISHOP DE LANCEY'S APPOINTMENTS.

Sunday, June, 18, St. Luke's, Rochester, 10½ A. M. Do. do. Grace, Rochester, 3 P. M. Sunday, July 2, St. Mark's, Hunt's Hollow, confir., 10½ A. M., 2 P. M. Wednesday, 5, St. Paul's, Angelica, confir., 10½ A. M. Thurs. 6, Philipsville, 10½ A. M. Frid. 7, Cuba, 10½ A. M. Sun., July 9, St. Stephen's Olean., confir., 10½ A. M., 2 P. M. Tues. 11, St. John's, Ellicottville, confir., 10½ A. M., 2 P. M. Thurs. 13, St. Paul's Mayville, confir. 10½ A. M. Frid., 14, St. Peter's, Westfield, confir. 10½ A. M. Sun., July 16, Trinity, Fredonia, confir., 10½ A. M., 2 P. M. Mond., 17, St. Peter's, Forrestville, confir., 10½ A. M. Tues., 18 La Grange, confirmation, 11 A. M. Thurs. 20, St. Paul's, Aurora, confir., 10½ A. M. Frid. 21, St. Paul's, Buffalo, ordination, 10 A. M. Do. do. Trinity, Buffalo, confir., 3 P. M. Satur., 22, Grace, Black Rock, confir., 10½ A. M. Sund., July 23, St. Paul's, Lewiston, 10½ A. M. 2 P. M. Mond. 24 Youngstown, 11 A. M. Tues., 25, Niagara Falls, 11 A. M.

(To be continued.)

DELAWARE.

ORDINATION.—On Trinity Sunday, June 11th, in St. Andrew's Church, Wilmington, Bishop Lee admitted Mr. Edmund P. Brown to the Holy Order of Deacons.

MARYLAND.

For the Episcopal Recorder.

Baltimore, June 23, Friday, 1843.

Rev. and Dear Brethren,—This day has closed the session of our Convention, and I hasten to forward you a statement of its more important transactions. To do it gives me real pleasure. No Convention which I have attended since my connexion with the diocese, has been characterized by so much harmony, and throughout been pervaded by so much of that delightful spirit which should mark a gathering of Christ's ambassadors and servants, engaged in the important work of spreading his honor and glory.

The Convention was quite fully attended, both in its clerical and lay representation. It was opened on Wednesday by the usual services and an address from the Bishop. The record of his official acts, gave ample evidence of the most indefatigable industry, and of an exclusive devotedness to that cause which it is the highest and most ardent desire of his heart to advance. The address, though not without salutary mention for past toils, and strong recommendation of plans for future progress, yet carried gladness to the hearts of many. The Conventional year which has just closed, has been one of peculiar rich blessings to the Church—and blessings too in the highest sense of the term. Of this you may the better judge when I tell you that to 867 candidates has the rite of confirmation been administered; a number greater one third, than was ever before known during the same period. Of this number, more than 200 are from Washington and Georgetown—sections of our diocese where, for many causes, it is exceedingly desirable that the Church should appear in her full strength, and yet she hitherto has not attained the position to which she is entitled. But we believe that now a bright career is before her. It is also cheering to find that while in the providence of God, death, and the exigencies of the Church in other sections, are removing from us some of our longest tried and most valuable clergy, there are others being raised up to fill their places. We have seventeen candidates for the ministry, and quite a number of others who have either decided or are about deciding whether their's is not the duty of labouring in the work of the gospel.

The Convention sermon was preached by Dr. Henshaw, from Eph. iv. 15 and 16, "Speaking the truth in love," &c. The opening sentence of the discourse was an allusion to his peculiar position as one now to leave a diocese and brethren long and dearly loved, and an expression of his desire so to speak that something might be presented worthy of their consideration. Most amply was that wish gratified. We have often listened to the Rector of St. Peter's with much pleasure, but never with more delight than on this occasion; and it is believed that in expressing this opinion, we but echo the sentiment of all who listened to it. The nature of the Church, the necessity of union and communion with Christ, as its Head for the ministration and preservation of spiritual vitality, and the mode of so doing it, by "speaking the truth in love," were points dwelt upon with great force and beauty. The whole discourse will, however, soon be before you in printed form, you can then for yourselves make an estimate of its worth.

The Bishop's Charge, an address replete with learning, and marked with that independence of thought and expression, and the fervent zeal which a powerful mind and devoted spirit best loves, was delivered on the second day of the Convention. The prominent point, that which may indeed be called the theme of his Charge, was the importance of merging minor differences and distinctions, and union upon Church principles, as alike a safeguard against outward attack, and a potent minister to an internal development. Whole to the whole production we would give the meed of high praise as an able charge,—we must in candour say, that there were portions to which we could not subscribe, and the emotion with which we listened to their advancement, was not that of unmingled gratification.

The most important matters of business were connected with the Bishop's fund, and the diocesan school, known by the name of St. James' Hall. The investiture of a portion of the fund for the support of the episcopate, in stocks, at present unproductive, rendered it necessary to have recourse to a temporary expedient for the supply of the pecuniary deficiency. This, we believe, has been placed in the train of accomplishment. St. James' Hall has also suffered from want of the necessary funds to carry out its nobly expansive and admirably arranged plans. Such an appeal will however be made to the diocese, as we trust will meet with such response as to answer its every exigency.

We were most happy to see that more than usual effort was made to supply the souls of our people with the bread of life during the session of the Convention. Our three large churches have been opened every morning for service at 6 o'clock, and all the churches for service and sermon on each evening. We cannot but believe that much good will result from such gatherings of the ministers and children of God. The communion was duly administered at the place of holding the Convention, in which, quite a large number of clergy and laity participated. Whether an innovation upon familiar practice may not be fraught with ill consequences, which shall quite counterbalance the argument in favor of return to primitive usage, we leave to others to decide. The emotion uppermost in our hearts on the view of the facts spread before us, is to "thank God and take courage."

Yours, &c.,

VIRGINIA.

The following report of the Committee on the state of the Church in Va., will be interesting to many of our readers.

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.—The Committee on the state of the Church would respectfully report; That the aspect in which the Church in our Diocese is presented by the addresses of our Bishops, and the reports from the several parishes, exhibit an advancement far exceeding any that has been known during any previous year in our history. The number of those who have taken upon themselves the solemn vows which were made in their behalf in baptism, and who have consequently been admitted to the highest privileges of the visible Church; the number of young men now in the course of preparation for the work of the ministry; the number of new congregations organized, and of new churches consecrated for divine services, and in the progress of erection; the increasing demands upon our Diocesan missionary association for aid in sustaining new parishes, and in supplying destitute places; and the growing attention to the spiritual wants of that portion of our population which has been so long neglected, and which so greatly needs religious instruction; these circumstances furnish most cheering and conclusive evidence not only of the enlargement of our borders, but of a deepening tone of Christian sensibility. This last fact especially, affords a most encouraging induction of a decided improvement in the spiritual condition of our Church inasmuch as it evinces on the part both of ministers and masters an awakening sense of the inestimable worth of immortal souls and of the importance and sufficiency of that salvation, which the Lord of all has graciously provided for the host as well as for the five.

Your Committee, therefore, by referring to all the sources from which they might draw information relative to the appropriate objects of their inquiry, and after duly considering the several subjects which bear upon the prospects of the Church, find nothing which requires to be presented to your notice, save only the high obligation we are under to the great Head of the Church for the rich blessings he has bestowed upon us. God has indeed blessed us, probably above what our dulness had hoped for, and at least, beyond what we had faith to expect. And while we are called upon imperatively to show forth our gratitude, not only with our lips but in our lives, it especially becomes us to remember that a season of prosperity is a state of trial and danger. If we would avoid a forfeiture of such blessings, and secure the continuance of the divine favor, we must humbly and diligently endeavor not only to preserve, but to increase in those efforts through the instrumentality of which we have been so highly benefitted. As it has been by labouring to set forth the great doctrines and principles of revelation as they are so shamefully condemned and embodied in the articles and formularies of our Church,—by cherishing a spirit of devotion and zeal, of benevolence and peace,—following out with faithfulness our own principles without uncharitably reflecting on on those of others who might differ from us;—promoting the great design of the Gospel by sustaining those institutions which, as subordinate agencies, are the means for continuing the Church, and spreading the knowledge of salvation;—as it has been by this course that we have obtained the blessings of our present prosperity, it is only by continuing in the same, that we can hope to be still further prospered.

MICHIGAN.

The Convention of this Diocese met at Ann Arbor, May 25th. Bishop McCoskry was present, with his usual good spirits and cheering countenance, which always inspire hope and confidence in his clergy, whether he meet them in their parishes or in Convention. Always directing his own mind to whatever is encouraging in the prospect before him, a few hours with his seldom fails to dissipate the difficulties which embarrassed the way of others. Of the twenty-three Clergymen of the Diocese, fourteen were present. The Bishop preached in the absence of the person whose duty it was to deliver the Convention sermon. The subject of the discourse was the necessity of adhering to the ministry of the church, as established at first, and that a departure from this, beginning in schism would lead to heresy, and finally to the dismemberment of such separating bodies. This position he endeavored to illustrate and prove by the history of the two tribes which were preserved till Shiloh came, whilst the ten tribes which separated and set up priests of their own, not of the house of Aaron, continued to depart further and further from the faith, till they were rent and were mingled with the nations.

Alluding to the questions which are now agitated by individuals within the church, and for which the church is not responsible, the Bishop spoke of the Oxford Tracts. As those writings are the production of a few individuals, speaking without authority, and their continued publication was stopped by the Bishop in whose Diocese they appeared, very few in this region have thought it necessary to add these writings to their limited libraries, especially whilst the world is filled with works acknowledged to be sound in the faith, and which need not, with every recommendation of them, to have annexed this caution, "get from many of the sentiments in these Tracts I heartily dissent."

The Bishop, for the information of those who had not read the productions, spoke commendatory of the original objects of the Tractarians, to rouse the Churchmen of England to the spiritual character of the church, to regard it as deserving their love and homage as the Church of Christ and not merely as the Church of England. As this part of their subject had been conducted with ability, and there was a rich vein of pious sentiments pervading that whole, he doubted not but that they had been, in some respects, highly useful in the country for which they were written. Yet the Bishop, like most others who love the Gospel of grace and *can read* all these Tracts, uttered his *caveat* against taking them as a whole. *There were some things with which he could not agree.*

Many of the clergy expressed their regret that the Bishop's limits did not permit him to go on and specify what were some of those doctrines which neutralized the good of the *Tracts*. Had he stated how widely they differed from him and from the standards of the Church on the subject of Justification by Faith, "The atoning efficacy of affection," "Praying for the dead," "The Scriptures an insufficient rule of faith," and some fifteen or twenty other points, the decidedly evangelical principles of the clergy and laity of Michigan would have made them content that the good of the Oxford Tracts should be enjoyed exclusively by those for whom they were written. As it is, most of us spend what little we have for that purpose, for books as free as possible from what is injurious. We prefer a simple fare rather than the choicest dainties from which we have to sit down first and extract the poison.

Our Convention was a cheering one. The Bishop had just returned from a partial visitation of the Diocese, which he represents in a more encouraging state than at any previous time.

One circumstance, however, was quite observable. For the first time the clerical reports, with few exceptions, spoke of a violent opposition which has raged during the past year against the church. The language made use of in some of the reports was not such as would be calculated to allay the feeling. There is an increased demand for periodicals which are most belligerent. An entire change, however, could not be expected to take place in one year. Many, therefore, continue to take the Recorder, the spirit of which has from the first pervaded the Diocese, and its views of Christian doctrine almost universally sponsored.

The Confirmations during the past year were about 116. Ordination, one.

The Rev. Francis H. Cuming, of Ann Arbor, is chairman of the Standing Committee, and the Rev. Chauncey W. Fitch, of Jackson, Secretary of the Convention.

As I write from memory, I cannot give you further statistics. We had four sermons during the two days, and a decidedly religious character was given to the Convention, as it is designed shall always be the case, that the meeting shall be a spiritual blessing to the place where it is holden.—*Communicated.*

Obituary.

DEATH OF NOAH WEBSTER, LL. D.

Died, in New Haven, Sunday evening, May 28, Noah Webster, LL. D., in the eighty-fifth year of his age.

Dr. Webster was born at West Hartford, in this State, Oct. 16 1758; was graduated at Yale College, 1778, and admitted to the practice of law, at Hartford, 1781. In 1783, he published his first *Spelling Book*, then called *The First Part of a Grammatical Institute of the English Language*. The idea expressed in the title of this, and the subsequent books of the same series, was a leading one throughout his long and laborious life. He aimed at nothing less than settling the principles of English Orthography and Etymology upon a permanent basis, and if he has failed of realizing his full idea, it has not been for lack of learning or industry. He has always been a close student, and, for *study* gives a successful author.

His publications have been exceedingly numerous, and in a great variety of departments of learning, but principally in those of law, politics, and language. In the latter, he lived to see his name and reputation spreading in Europe, and he has left an example of industry and perseverance which his countrymen may well pattern after.

Dr. Webster had enjoyed remarkably vigorous health till within a few days of his death. On Monday of last week he was slightly unwell, but no alarm was felt by his family. His disorder, however, soon took the form of pleurisy and he gradually sunk under the attack, till, at the time above mentioned, in full possession of his reason, he died with entire composure and resignation.—*Charchman.*

Ecclesiastical Calendar.

FIRST SUNDAY AFTER TRINITY.—June 18.
Proper Lessons for Morning Service, Gen. iii. to v. 21. Acts ii. Evening, Gen. iv. to v. 21. 1 Tim. vi.

SECOND SUNDAY AFTER TRINITY.—June 25.
Proper Lessons for Morning Service, Gen. iii. to v. 20. Acts iv. Evening, Gen. xv. to v. 12. 2 Tim. iv.

THIRD SUNDAY AFTER TRINITY.—July 2.
Proper Lessons for Morning Service, Gen. xxvii. Acts v. Evening, Gen. xlv. 2 Tim. ii. and iv. to v. 9.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA

West Vincent,	Sunday,	June 18th,	Morning
Honeybrook,	Sunday,	June 25th,	Morning
Downingtown,	do.	do.	Evening
Radnor,	Sunday,	July 2d,	Morning
St. Peter's, G. F.,	do.	do.	Afternoon
Kingsessing,		July 4th	Morning

ST. PAUL'S CHURCH.

Sunday next being the *third* Sunday in the month, there will be no afternoon service. The Church will be open in the evening as usual—service commencing at 8 o'clock.

CHRIST CHURCH.

The third quarterly collection for Church objects, will be made in Christ Church on Sunday next, the 18th inst., in the morning and afternoon. The proceeds of the collection will be appropriated to the Convention and Episcopal funds, and to aiding poor churches.

BOARD OF MISSIONS.

The Annual meeting of the Board of Missions of the Protestant Episcopal Church in the United States of America, will be held at St. Paul's Church, in the city of Boston, on Wednesday the 21st inst., at 2 o'clock, A. M.

P. VAN PELT, Secretary.

GENERAL THEOLOGICAL SEMINARY.

The stated annual meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in St. John's Chapel in the city of New York, on Monday, the 26th of June, 1843, at 6 o'clock, P. M.

By order, EDWARD Y. HIGBEE,
New York, May 23, 1843. Secretary.

ACKNOWLEDGMENTS.

Receipts of the Bishop White Prayer-book Society since May 9.

From the Ladies of Emmanuel Church, constituting
Rev. John G. Maxwell a life member, $25 00
" Gloria Dei Church, per Rev. Dr. Clay, 15 00
" P. Baldy, Esq., Darby, Pa. 5 00
" Rev. Mr. Buchanan, Paradise, Pa., for books sold, 1 25
" Z. Locke, Esq., 4 00
" Thos. H. White, Esq., 3 00
$53 25

WM. MACKENZIE, *Treas.*,
No. 175 Market st.

A Missionary of Pennsylvania gratefully acknowledges the receipt of three dollars, from an unknown friend, per O. Books, Esq.

PHILADELPHIA CITY MISSION.

I have received a check for Twenty Dollars from Mr. A. M. of Spruce st., which, as his annual contribution to our mission, I have placed in the agent's account.

THOS. G. ALLEN, Gen. Agt.

Receipts of the "Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania," from March 15th, to May 31st, 1843.

From Missionary Society of All Saints' Church and Emmanuel Chapel, Philad. co. $ 5 00
Christ Church, Brownsville, 30 00
Christ Church, Danville, by Rt. Rev. H. U. Onderdonk, 10 00
Richard S. Smith, Esq. 5 00
Trinity Church, New Haven, Fayette Co. 8 00
Christ Church, Tamaqua, 4 25
St. John's Church, York, $7 92
Christ Church, Adams Co. 4 00 11 92
St. John's Church, Bellefonte, 8 00
St. James' Ch., Lancaster, collection, $13 52
Monthly offerings, 45 00 58 52
St. Paul's Church, Bloomsburg, 5 16
St. Thomas' Church, Whitemarsh, 10 00
Christ Church, Reading, 14 59
St. David's Church, Radnor, 2 25
St. John's Church, New London, 1 15
St. Matthew's Church, Francisville, 3 66
Trinity Church, Lisbon, 10 00
Trinity Church, Pittsburgh, 212 00
Christ Church, Allegheny City, 10 20
St. Andrew's Church, Springville, $12 00
St. Paul's Church, Montrose, 4 00, 16 00
Donation from "Christ", 5 00
Subscriptions, 15 00
$476 26

JAMES S. NEWBOLD, *Treasurer.*

FOR KENYON COLLEGE.

From "A Lady of St. Paul's Church, Pendleton, S. C." $5 00
" " Mrs. John Ridgely, Baltimore," 25, and "A Friend to Kenyon College, Georgetown, D. C." $4 83, per Rev. B. C. Gunnway, 9 83
" St. Francisville, June 3, 5 00
Previously acknowledged, 318 00
$377 83

WILLIAM STAUFFER & CO.

TO CHRISTIAN READERS.

THE Biblical Cabinet, Nos. 1, 2 and 3, containing Neander's History of the Christian Religion during the first three centuries. Price per No. 25 cts.

Also, Nos. 6 and 7 of the Select Library of Religious Literature, containing Lloreute's History of the Inquisition. Price per No. 15 cts.

JAMES M. CAMPBELL & CO.,
June 17. 98 Chestnut st., up stairs.

From the Weekly Messenger of the Rel. Church.

HOOVER'S PERMANENT MARKING INK.—We have had occasion to test some of this Ink lately, and we are so well pleased with it, and consider it so admirably adapted for the purpose for which it is designed, that we believe it due to the public as well as to himself, to express our unqualified approbation of it. Instead of two preparations, as heretofore, you have but one small bottle with the fluid ready to use, just as the common writing Ink. It flows with equal readiness from the pen as the best kind of writing Ink, and will not spreading. It is just what will please the ladies, who wish to mark linens, silks, or any kind of woven fabrics, and we cannot doubt, but that Mr. Hoover's Permanent Marking Ink will meet with as much favor as his excellent Writing Ink.

For sale No. 109 North Third st., 6 doors below Race, East side, Philad. by JOSEPH E. HOVER,
Manufacturer.

A VALUABLE WORK.—Pascal's Provincial Letters, exhibiting the Reasoning and Morals of the Jesuits, a new edition.

"In the whole compass of literature, ancient and modern, there is probably nothing in the same style which can bear a comparison with the Provincial Letters. Pas cal's wit, even when most formidable, is tempered with kindness. His indignation is but philanthropy, kindling into righteous anger, and imparting to it a tone of awful majesty."—*Edinburgh Review.*

Just published and for sale by H. HOOKER,
178 Chestnut st., opposite the Masonic Hall.

Also, Sismondi's History of Crusades against the Albigenses, in the 13th century, a new and cheap edition, for 25 cents.

THE FAMILY OF BETHANY.

THE Family of Bethany, or Meditations on the eleventh chapter of the Gospel according to St. John by L. Bonnet, late one of the Chaplains of the French Church, in London, translated from the French by Rev. Hugh White Author of "the Second Advent," &c., from the eighth London edition.

Just received and for sale by EDWARD C. BIDDLE,
June 10. No. 6 South Fifth st.

TO SUNDAY SCHOOLS.

FATHER CLEMENT, a new and beautiful edition of this work, admirably adapted for Sunday school libraries. Price only 25 cts., or Five copies for One Dollar.

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Is one of the oldest Sunday school periodicals in the United States. The Journal of 1842 is furnished to One Dollar in advance, but in order to put it within reach of every Teacher, the price is reduced to TWENTY FIVE CENTS A YEAR, in advance. We shall continue to publish it on the first and third WEDNESDAYS of every month. One page of each number will be devoted to notices of the Society's publications and proceedings.

The Journal will contain a rich variety of matter for ministers, parents, teachers, and pupils on the subject of religious education in all its branches; biblical exposition; the general progress of the gospel; instructive biography; Sunday school intelligence, &c.

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Published by the AMERICAN SUNDAY-SCHOOL UNION, 146 Chestnut st., Phila. and for sale at the Branch Depositories.

Boston Depository—Wm. B. Tappan, Agt., No. 5 Cornhill.
New York Depository—J. C. Meeks, Agt., 152 Nassau st.
Louisville Depository—Wm. H. Bulkley, Agt., 3 north st.
June 17.

VALUABLE WORKS,

PUBLISHED by J. WHETHAM & SON, 141 Chestnut street, opposite the Theatre, viz:—

HORNE'S INTRODUCTION

A New and Improved Edition of An Introduction to the Critical Study and Knowledge of the Holy Scriptures; by THOMAS HARTWELL HORNE, B. D., of St. John's College, Cambridge. Revised and corrected from the eighth London edition, with all the author's latest additions and corrections, &c. Illustrated with numerous Maps, Engravings, and Fac Similes of Biblical Manuscripts, &c. Complete in 2 vols. royal 8vo.

OXFORD DIVINITY,

Compared with that of the Romish and Anglican Churches, with a special view to the Illustration of the DOCTRINE OF JUSTIFICATION BY FAITH, as it was held of primary importance by the Reformers, and as it lies at the foundation of all Scriptural Views of the Gospel of our Lord Jesus Christ, by the Rt. Rev. Charles Petit McIlvaine, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Ohio. In 1 vol 8vo.

June 17.

NEW BOOKS.

REFLECTIONS upon the Believer's Rest
The Family of Bethany or Meditations on the eleventh chapter of St. John's Gospel, from the French, by the translator of Easter Eve from Eden, with an introduction by Rev. Hugh White.

The Glory of Israel, or Letters to Jewish children, on the early history of their nature, by Charlotte Elizabeth.

Prayer Lessons for the use of the Church, cheap edition, 31 cts. For sale by H. HOOKER,
178 Chestnut st. opposite the Masonic Hall.

☞ The Christian Observer, for April, May, and back numbers supplied by H HOOKER, Agent.

June 10.

THE CONTEST AND THE ARMOUR.

THE Contest and the Armour, to which is added think of these things, by John Abercrombie, M. D. F. R. S. author of the "Philosophy of the Moral Feelings," &c. in one Minature volume, gilt edge.

Just published and for sale by EDWARD C. BIDDLE,
June 10. No. 6 South Fifth st.

EPISCOPAL BOOK STORE,

NO. 28 South Fifth street, third door above Chestnut, West side.—R. S. H. GEORGE begs leave to invite the attention of his friends and the Episcopal community, to his choice assortment of Religious books, among which are the following, viz:

Prayer Books for the desk or centre table—Prayer Books with the lessons—Pocket Prayer Books, varying from 25 cents to 13 dollars—Splendid Family Bibles various styles of binding, Oxford and Cambridge—Splendid Pocket Bibles with and without clasps, do. do. do.—Bunn's Works in splendid binding—Memoirs of Bedell, do. do.—Wreaths and Branches of the Church—The Churchman's Library, containing Patrick on Prayer, Heart's Ease, Sutton's Learn to Die, &c. &c.—Caroline Fry's Table of the Lord, Christ our Example, Christ our Law, &.—Family Prayers, Beckersteth, Thornton, Wilberforce, Grimwold, Onderdonk, &c.—The Decent Churchman's Manual, by Rev. W. H. Odenheimer—The Original Composition of the Prayer Book, by Rev. W. H. Odenheimer—Churchman's Manual, by Dr. Dorr—Recognition of friends in another World, by Dr. Dorr—New Manual of Devotion, by Robert Ives—Walk about Zion, by Rev. John A. Clark; Pastor's Testimony—Gleanings by the Way, by do.—Bishop Brownell's Commentary on the Book of Common Prayer—Hooker's Companion to the Altar, Festivals and Fasts, &c.—Women's Episcopal Manual—Bishop McIlvaine's Sermons—Midnight on the Ocean—Christian Retirement—Life, Experience—The Works of Charlotte Elizabeth—Life and Adventures of Robinson Crusoe—Tales for the people and their children—Miniature Classical Library—Holy and Maid's Commentary—Miniature edition of the English Poets—Chapman's Sermons—Bishop Brownell's Religion of the Heart—H. Moore's Private Devotions—Christian Offering —Book of the Church for Young Persons.

A large assortment of Juvenile and Sunday School Books.

June 10.

HENRY'S COMMENTARY.

BARRINGTON & HASWELL, 293 Market st., have published a new edition of "Henry's Exposition of the Old and New Testament," 6 vols. super royal 8vo.

From numerous testimonials of the high character of the work, we select the following:—

The Rev. Edward Bickersteth says, "There is in Matthew Henry a glow of love, a full exhibition of the sense, a happy reference to the passage expounded, and a lovely cheerfulness which will ever make his work popular, useful and indispensable."

Dr. Doddridge says—"Henry is perhaps the only commentator so large that deserves to be entirely and attentively read through. The remarkable passages I think, should be remarked. There is much to be learned from this work in a speculative, and still more in a practical way."

Dr. Edward Williams says—"It is an incomparable work and too well known to need a discriminating character."

The Rev. Thomas Hartwell Horne, to his valuable introduction to the Study of the Scriptures, says, that its high and generally known value is so just and extensive, that it needs no recommendation.

The Rev. Adam Clarke, the Commentator, says—"The Rev. Matthew Henry, a very eminent dissenting minister, is author of a very extensive Commentary on the Old and New Testaments, and one of the most popular works of the kind ever published. It is always orthodox, generally judicious, and truly pious and practical."

Extract of a letter from the Rev. Francis Wayland, D. D., President of Brown University.

"I know of no work of the kind in any language which combines more sound good sense with fervent and deep-toned piety."

PRICE.—In good and substantial sheep binding, fifteen dollars per copy; or five copies for sixty dollars. In half calf binding, sixteen dollars per copy, or five copies for sixty-five dollars.

Cheap edition of the Proper Lessons to be read at Morning and Evening Prayer, on the Sundays and the other Holy Days throughout the year. Adapted to the use of the Episcopal Church in the United States. Price three dollars per dozen.

For sale by BARRINGTON & HASWELL,
June 17—6t. 293 Market st.

MONEY RECEIVED FOR THE RECORDER.

Wm. C. Pond, Carpenter's Landing, N. J.	$ 2 50
Loring Carpenter, Marlboro, Ct. (to March 1844)	3 00
Richard Cloud, Marcus Hook, Pa.	12 00
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W. Par

Poetry.

For the Episcopal Recorder.

The following lines are submitted as addenda to the beautiful verses in your last week's Recorder—and if approved of, a place is requested for them in some future number, by a friend to your weekly labours.

June 5th, 1843.

They are sleeping! who are sleeping?
Those, who blinded by earth's toys,
Make this their heaven; rum reaping,
Forgetful of celestial joys.
See them with pleasure compacts making!
Long life with riches they desire;
But, hark! a cry, thy soul forsaking,
Thou fool! this night I will require.

They still are sleeping! who are sleeping?
Those, who the paths of sin pursue,
By folly bound, they lose the blessing
Awarded to the good and true,
Near to that narrow ridge dividing
Eternity from Time, they rest;
Nor see the plank beneath them gliding,
On which they placed the firmest trust!

Yet still, they sleep on! sluggards, wake ye!
Thoughtless mortals! are ye wise
To reject the proffer'd mercy!
To your Great Saviour raise your eyes,
'Tis time to rouse you! on the brink
Of dread eternity you stand;
One more false step—and deep you sink,
An outcast from Emmanuel's land.

Then sleep no longer! look around,
And to the narrow way press on,
Where firm, though rugged is the ground
That leads you upwards to the Throne
Whose glory, shrouded to your gaze,
Had heretofore, no beams displayed,
Yet reached at length through prayer and praise,
In bright effulgence is arrayed.

Are worldly pleasures fit rewards
To animate immortal souls!
Ah no! refrain! cast your regards
Beyond the confines of earth's poles,
Beyond those limits see a house
Not built by mortal hands, though sure,
Eternal in the heavens! then rouse,
And strive that Mansion to secure.

THIRZA.

We continue in our present No. the very interesting narrative of Thirza, the young Jewess, relative to some of the trials through which she was destined to pass.

Thirza returned home in a happy, though in an agitated frame of mind. She met her father at dinner, with greater cheerfulness and less reserve than she had been able to do for weeks past. Gladly would she at once have ventured, in the fulness and freshness of her joy, to make the solemn disclosure of her faith in Jesus: but they were not alone. She passed the afternoon in her own apartment, and never before had she experienced so rich an enjoyment of the word of God, or realized so free and childlike an access in prayer, to the throne of grace. But as evening drew on, her heart became more and more oppressed. A fearful struggle between nature and grace arose; and could she have dared to defer her declaration, she would thankfully have done so. Throughout this conflict she had many bright gleams of comfort from the assurance of God's faithfulness. At length she longed for Maria, but no arm of flesh was to be her support; the Lord alone was to be her stay. In the midst of this hitherto unknown trial, she was summoned to the evening repast; her whole frame shook; the decisive hour was come. She again threw herself upon her knees before the Lord, and fervently implored his gracious presence in the approaching ordeal. She made a scanty meal, and spoke but little. Her father was more than usually kind and tender; he observed her emotion, and thinking that it arose from grief at the loss of her mother, strove to soothe her with the assurance of his unalterable love. Every word of affection which he uttered, served only to augment the strife that was raging in her breast. The cloth was removed, and Thirza was left alone with her father. "Now, now is the time," she said to herself; but her heart was oppressed with the most anxious fears: the power of speech failed her, and she looked upon the ground in silence.

"Thirza, my beloved child, what ails thee!" inquired her afflicted parent, gently taking her hand! Thirza looked up, and her tearful eye fell upon her father, who was regarding her with paternal love. But his fond affection, which had ever been her chief joy, now only increased her anguish. How, at such a moment, could she speak the awful word! Could she, as it were, take a dagger and plunge it into her father's breast. No; it was impossible. She sighed deeply: and unable any longer to endure his fond gaze, she covered her face with her hands.

"Thirza, my darling child," cried her father, much alarmed, "what is it that oppresses thee? Speak, I entreat thee; is there any wish that thy father can gratify? Speak, and it shall be done. Have I not ever joyfully yielded all, to see my Thirza happy? Thou art now my only joy, my only earthly treasure! Tell me, my child, dost thou wish for aught!"

Thirza mournfully shook her head, for speak she could not. Her father was about to fold her in his arms, but she sank down before him, and sobbing aloud hid her face on his knees. The aged Israelite was deeply moved. The solemn feeling of his child communicated itself to him. He laid his hand upon her head and pronounced over her the priestly benediction. His words fell like the dew of heaven upon the soul of Thirza. She cried unto Him who hearkens unto the most secret desires, and in whose hands are the hearts of the children of men, so that he turneth them whithersoever he will.

Eliezer bent in silence over his daughter, whose agitation was inexplicable to him. He heard her stifled sighs, and the low murmur of her prayers. "The Lord perform all thy petitions," exclaimed he, in the words of the Psalmist, again laying his hand upon her head; and behold! while he yet spake, his desire was accomplished, though in a way he did not expect. The Lord looked upon the anguish of his child, and came to her relief. Scarcely had Eliezer pronounced the words, when Thirza raised her head, and looking up into his face, added in a firm and solemn tone, "Amen; for the sake of Jesus Christ." The words were spoken. Her astonished father started, and recoiled as if stung by a serpent; his eyes, which the moment before beamed with paternal concern and affection, were now averted in wild abhorrence and dismay, and then flashed with anger and rage. His deep-rooted hatred to the Nazarene, his blind, and pertinacious adherence to the religion of his fathers, completely mastered his spirit. He sprang up from his seat, as if desirous to escape from the flesh of that word, which had at once laid open the heart of his daughter, and in so fearful a manner disclosed the mysterious secret of her bosom.

Thirza was speechless and bewildered; her whole frame shook; but she realized the living presence of the Lord Jehovah. The aged Israelite stood as if petrified. After an awful silence, he at last found words to express his rage. "What!" he exclaimed, "and who has done this? That accursed name from the lips of my daughter: Cursed be ——." "O my father, my father, do not curse!" entreated his weeping child—"Blaspheme not the name of my Lord and Saviour. Dear, dear father, do not curse Jesus the Messiah of Israel."

Here the rage of the miserable man broke forth in that awful curse which the unhappy children of Israel, in the blindness of their unbelief, are wont to pronounce over that sacred name, which alone is given unto men, whereby they can be saved: "Cursed be the name: let it be rooted out now and forever; and let the tongue that pronounces it be destroyed." Who does not shudder at these words, and in the language of the blessed Jesus exclaim, "Father forgive them; they know not what they do."

The inmost soul of Thirza was pierced, and she clung with nervous agitation to her father as he strove to push her away from him. "O my father, my father!" she exclaimed.

"I have no daughter now; the apostate is forever cast out of my house. Get thee hence thou accursed one; never shalt thou see me again, till thou abjure the Nazarene." With these words, uttered in a state of frantic excitement, he tore himself away; and thrusting aside his agonized child, who was clinging convulsively to his knee, he rushed out of the room.

Thirza sank senseless on the floor. When she recovered, the remembrance of what had occurred, passed vividly before her, and the words of the awful curse which her father had pronounced, as he cast her away from him, resounded fearfully in her ears. She was in a great strait; but found relief and free access to the Lord in prayer. The light of God's countenance cheered her in the dark night of trial, while in the solitude of her chamber she wrestled in prayer. Her devoted attachment to her father was the fruitful source of severe temptations: but she thought of the words of the Psalmist (xxvii. 10). "When my father and my mother forsake me then the Lord will take me up," and this gave renewed life and energy to her determination. She sacrificed the love of her father for the sake of Jesus, whose love was now shed richly abroad in her heart by the Holy Spirit. She felt her participation in his mercy; and the contemplation of his bitter death and passion, for the salvation of man, stilled the anguish of her aching heart. She thought too of her Christian friends at the Parsonage, and derived comfort from their union in spirit at the Throne of grace.

She passed a sleepless night, now agonized in mind, now consoled by the precious promises of the Scriptures. Towards morning she became more composed. She had been enabled to pray for her father with great freedom: and she hoped that, when the first paroxysm of anger was passed, he would forget the fearful words of renunciation. She was, therefore, most painfully surprised when, instead of the usual summons, breakfast was sent up to her room, with a message from her father, that it was done at his command. At first she gave vent to her feelings in a flood of tears, but she soon regained her composure, and wrote a few lines to her father, full of the tenderest assurances of her love, and praying earnestly that he would permit her to see him. But he promptly returned her note, at the bottom of which was written, "As Christian, neither now nor ever!"

Thus Thirza's fondest hopes were blighted! Her father's curse was to be literally executed! Her tears flowed afresh. She immediately sought alleviation of her sufferings, in the Word of God, and in prayer. Her dinner was also sent up to her. In the afternoon Thirza hastened to her friend Maria, who cordially welcomed her. The Christian love of this pious young woman was a sweet solace to her; and she felt much relieved, after she had been enabled to unbosom her sorrows. They were soon joined by the worthy clergyman, who read the Scriptures with them, and encouraged her to place her firm reliance on the Lord. He especially bade her reflect on the text, "In quietness and confidence shall be your strength." (Is. xxx. 15.) He exhorted her to persevering intercession for her father, to prayer for his conversion, and to hope even against hope. Before they parted, they again united in prayer, and Thirza returned home strengthened and refreshed, while her communion with these believers seemed her painful sense of seclusion and loneliness.

Thus passed more than eight days, and Thirza had not yet seen her father. Several times had she entreated admission, but he remained inexorable. The hope of regaining her former influence, seemed almost gone, for she knew his inflexibility in matters of religion. Often did she endeavour to meet him in the house, as if by accident, but all her efforts were in vain: he appeared studiously to avoid her; and she durst not venture to seek him in his own room, contrary to his express command. Her days were passed in the solitude of her apartment, and in visits to the Parsonage. An especial blessing was vouchsafed her on the following Sabbath, Palm Sunday, when she openly attended church, in the company of her friend. The Saviour became daily more precious to her, and the painful sacrifice she had been called upon to make, seemed small, in comparison with that inward satisfaction and joy which the Gospel afforded her. Her heart, however, did not cease to mourn over her father's alienation from her, and to implore God for the salvation of his soul. Oftimes she had a hope that her prayer would be heard, but how it could be accomplished was beyond her comprehension. Thus was Thirza abundantly supported in the day of her distress, experiencing the love and faithfulness of the great Shepherd and Bishop of her soul.

Let us now turn to her unhappy father, who in the mean time passed many an hour of untold misery. He shut himself up, and refused to attend to any but indispensable business. For him there was no ray of comfort to cheer the dark night of affliction—no solace of the Gospel to gladden the future. The death of his wife had been a severe stroke; but far more afflicting, beyond comparison, was the apostacy of his daughter. A thousand feelings shot through his frenzied brain, as he sat in gloomy melancholy, brooding over his grief.

At times, the desire to examine what the Prophets had spoken concerning the Messiah flashed across his mind; but, otherwise still, his ardent longing for his child, the joy and the pride of his life, prevailed over his malediction, and he was in the act of revoking his ban, when the dark spirit of superstition resumed her supremacy, and his bitter hatred of the Nazarene stifled every kindlier feeling. In this conflicting agony of soul, his strength rapidly declined: a low nervous fever came on, and laid him on a bed of sickness.

One morning, while standing at the window Thirza saw the carriage of the family physician drive up to the door. Filled with anxious forebodings, she eagerly inquired of the maid, and was informed of her father's illness. The intelligence came upon her like a thunder-clap. She reproached herself with indiscretion, in having prematurely disclosed her conversion, and thus become the murderess of her father. Once again she ventured to send an earnest entreaty for permission to come to him, and administer to his comfort, but he returned the same stern answer as before. She learned from her maid that her father was alarmingly ill; that he had sent for a stranger to nurse him, and would not suffer any one to enter his chamber.

Thirza listened to her friends at the Parsonage, and found them as before, ready and able to sympathize with her in this her hour of unlooked-for grief. The worthy pastor again encouraged her to place her unshaken confidence in Him, "whose counsel is wonderful, and who doeth all things well." After a short stay she returned home, but as she entered the house, the thought of her father's illness again oppressed her. On her way to her own room she passed his sick chamber, and stopped to listen if she might catch the sound of his voice—but all was silent. She involuntarily turned the handle of the door; but her resolution failed her, and she let it go; and with a heavy heart returned to the melancholy solitude of her chamber, there to seek relief in tears and supplications. How gladly would she have given up all for her father's sake except that one sacrifice which he required at her hands. She was willing to endure anything, if she might but see him, and gratify the desires of devoted filial love, in tending his sick bed. And here the tempter who lurks about the soul to take advantage of any favourable moment, for carrying on his dark designs, met her with the insidious reproach that she was guilty of an act of flagrant ingratitude, in thus tearing asunder the ties of nature; that she ought to have followed her creed in secret, and thereby have maintained her place in her father's affections. Thirza was now tried in the furnace of temptation, heated seven times stronger than before. She saw herself in the power of Satan, who desired to have her, that he might sift her as wheat; but she saw also One standing at her right hand who was greater than her adversary; and she took courage from the declaration of her great High Priest, "I have prayed for thee, that thy faith fail not." (Luke xxii. 32.) Though her flesh was weak and her strength well-nigh spent, she realized that the everlasting arms were beneath her; that "he who telleth the number of the stars and calleth them all by their names; healeth the broken in heart, and bindeth up their wounds." (Ps. cxlvii. 3. 4.) The heat of the furnace in which the Lord was trying his child like silver, and purifying her as gold, was fierce; but the Refiner himself sat by, carefully watching the progress, and tempering the just measure of heat. He did not try his young disciple above that she was able; as the earthly dross disappeared, and his glorious image was more clearly reflected in her heart, He said, "It is enough!" and she came forth out of the furnace, like gold tried seven times in the fire.

(*To be continued.*)

For the Episcopal Recorder.

HINTS BY A LAYMAN, NO. XVIII.

A "SEVENTEENTH TRACT ABOUT TRACTS."

It was only yesterday that we heard of God's blessing upon the Tract distribution, to a degree which should encourage all Christians to engage in their circulation, with the liveliest zeal and most earnest interest. And we may here remark, that it is our intention, for some succeeding numbers, to confine ourselves to the recital of instances of conversions, and beneficial influence, (emanating from Tracts,) occurring under the inspection of the writer of these humble hints. We tell that now "which we know, and testify to that which we have seen," and we trust that our witness will not prove in vain. But to the instance referred to above:—

A gentleman in Philadelphia, interested for a long time in the distribution of religious tracts, has, for some three years past, employed an individual to distribute tracts for him, (in the course of his daily avocation) in a channel which he could not, personally, so well, command: this man has, from time to time, carried large numbers of the tracts, thus furnished to him, into the country, and given them to a few persons, who undertook to circulate them. Now observe, that this had been continued for three years without any proof of specific good, excepting a general statement of their usefulness: but yesterday, the messenger called upon the gentleman who provided him with tracts, and asked for some more. As he received them he remarked, "These tracts have been doing a great deal of good, they say, up Jersey!" "Ah," says the friend of tracts, "do they say so?" "Oh yes," the other replied, "a great many have been converted and converted up there, sir, by them." "Why I am delighted indeed, to hear it! did you hear how many?" "Well, sir, the man told me how many; it was twenty or twenty-five and more!"

Now, this was a blessed reward! and we doubt not that the gentleman, who had long sent these winged messengers out in faith, thought so. What was three years' sowing of the seed; what was the trifling expenditure of money, which he had incurred, compared with this exceeding great reward!

MORAL.

Reader, will you not engage in this good work? This is the season when the country arrays itself in attractions, calculated to tempt the denizens of our crowded cities, to "leafy shade, and woodland grave, and dell and dingle's flowery mead." Go into the country then; travel, if you are disposed: but oh, forget not that you are God's servants, as well abroad, as at home. Carry tracts with you and scatter them far and wide, wherever you go! Remember, that a travelling or sojourning Christian should be *a travelling or sojourning missionary!*

For the Episcopal Recorder.

SCRIPTURE ILLUSTRATIONS, ETC.

Devotion to God.—"Jesus saith unto them, my meat is to do the will of Him that sent me, and to finish His work."—4th John, 34, v.

"In the impressive language of the Saviour, it should be each Christian's *'meat and drink,'* to do the will of God:—a habit with him as natural under God's Spirit; as necessary to his inward peace, and entering as thoroughly into all his thoughts, and wishes, and pursuits, and most ordinary occupations as the very food whereby the body is nourished and strengthened, and enabled to discharge its several functions." Bishop Coleridge, of Barbadoes.—(A. D. 1835.)

Benefits of Affliction.—"Blessed are they that mourn, for they shall be comforted." Mat. v. 4 and 5.

"I have before me two stones, in imitation of precious stones—perfectly alike in colour of the same water; clear, pure and clean: yet one is dazzling bright, while the other is dull. Where can be the reason of such a difference? It is this. The one is cut but *in a few* facets;—the other has ten times as many. These facets are produced by a very violent, though necessary operation, cut, smoothed and polished. Had these stones been endued with life and feeling, the one which has received eighty facets would have thought itself severely treated, envying the fate of the other which had undergone but a tenth part of its sufferings. Yet the operation being over, it is done for ever; the difference between the two stones always remains strongly marked, that which has suffered but little is entirely eclipsed by the other, which is highly valued. May not this serve to explain the saying of our Saviour, *(whose words always have some reference to eternity,)* 'Blessed are they that mourn?'" &c.—Oberlin, (abridged.)

Leathern Bottles.—"Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out."—Matt. ix. 17. Mark, ii. 22, &c.

"The word above rendered bottles, means also, 'inflated skins.' In Madeira are manufactories of leather from the skins of goats and calves, dressed whole and inflated, preserving the shape and size of the animal, and intended to carry water and wine. They are generally borne along for sale by boys, who swing them about on the tops of polls there as well as in the East. The mode of preserving wine at this day is the same as in the time of the Apostles, and explains the above text."—Walch's Notices of Brazils, &c.

Pressing Grapes.—"Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-press?"—63 Isaiah, 2. In Madeira the grapes are thrown into a vat, and pressed out by the feet of bare-legged peasants who get in and trample on them, where they are seen *all stained with the red juice.*"—Walch's notices of Brazil, &c.

Constancy and Prayer.—"Pray without ceasing." 1 Thess. v. 17. "In this injunction I understand to be implied those frequent accessions of the pious soul towards a reconciled God, which resemble the speaking glances of the infant eye towards the mother's face: those dove-like glances by which so many tender feelings of dependance and affection are expressed?"—Mrs. Sherwood's Rayaheel.

Christ, the Ark.—"The dove found no rest for the sole of her foot, and she returned unto him, (Noah) into the ark." Gen. viii. 9. The dove is an emblem of a *gracious soul*, which, finding no rest for its foot, no solid place or satisfaction in this world; this deluged, defiling world, retires to Christ, as to its ark, its Noah." Noah signifies rest.—Wat. Henry.

The ark is also a type of the Church of Christ. Tertullian saith "Ecclesia est arca figurata." "The Church is the ark figured forth." The churchman prays that the person baptized, may be received into the ark of Christ's Church." ORION.

Children's Friend.

THE BETTER HOME.

Most children love home; and, when at school, or separated far from those they esteem, no sound is so sweet as the sound of home. Little Charles dearly loved his home; but his friends, who knew what would be best for him, sent him to a boarding school, at some distance from his native town. The half year passed away, Charles sometimes thought rather slowly; and the close attention he was obliged to pay to his books frequently tired him; but he was one of his teacher's best boys; and, being of a meek and gentle temper, all the scholars loved him. But at length the holidays were rapidly approaching, and Charles' heart beat high with expectation and delight. There was the loved society of his mamma and papa, at his old abode, and all his dear, dear brothers and sisters; there was the beautiful garden and the orchard, the poney and old dog Cubo, and indeed all the pretty things he could desire; and many a bright scheme did he plan, and many a sweet anticipation did he enjoy. But it was not to be. About a week before the holydays began, the poor little fellow was suddenly seized with a sad pain in his head, and a giddiness which affected him much. He quickly became worse, and his parents were sent for.

The doctor, fearing that the illness might prove of an infectious character, all the young people were immediately sent to their own residences. The afflicted child listened, in pensive silence, to the roll of the carriages, as they rattled over the stones, and bore his companions away; and often did the heavy sob burst from his aching bosom; but he had this hope, and it was as an anchor to his soul amid all his grief, that if he were called to die, he should go to a *better* home. As soon as Charles saw his kind parents enter his room, he burst into tears, and exclaimed, "Mamma, I *did* think I should have seen you *at home, not here;* I do not think I shall ever get well again; but I *do* hope I shall go to a better home."

His mamma could not, at first, make any reply; the gloom of a sick chamber, the altered appearance of the boy, the probability that he would soon be no more; all these things overcame her.

Charles wondered that she did not answer him, and he again said, "O! my mamma, Jesus Christ *will* take me to a better home; will he not?"

The good lady, almost broken-hearted, then replied to his question, that if he were called hence, she trusted he *would* be found with Jesus, and accepted in and through him. The many proofs of his piety, which, in the days of health he had often shown, greatly comforted her in the prospect of losing him.

Soon after this the dear child became insensible; and though he talked very fast, he knew not what he said. A few hours, however, before he departed, while his tender mother was hanging in silent agony over his pillow, he revived, and reason partly returned. He gazed at his fondest friend, and seemed to wonder why she wept; he said some thing, indistinctly, about going to his Father's house, about many mansions about holy angels, and a better home; and soon after this one gentle sigh his fetters broke; there were one or two slight struggles, and the spirit of little Charles appeared before the bar of the Eternal.

Ah! how short is time! how near may be eternity! The body of Charles remained a lifeless corpse; his sweet blue eyes had lost their lustre, and the hollowness of death sat upon his countenance. Soon was he carried to the house appointed for all living, to mingle with the dust; but we trust that his soul was washed white as the driven snow in the blood of his Redeemer; and if so, he will "be forever with the Lord."

Ye children, to your Saviour haste,
And trust his kindly care;
Extend forgiveness for the past,
With all the power of prayer.

He only can your sins forgive,
He only can atone,
And hear you to yon world of bliss,
That better, better home

(London) Child's Companion.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of May 31st, has received the following contributions:

From M. S. Marsh, Esq. Lancaster, Morgan co., Ill. per Rev. Charles Dresser, bath, $2.50; S. Weisert, Springfield, Ill. per do do; Hiltonsby Wm. H. Hollingsworth, Esq. R. A. Richmond, per Rev. T. E. Locke, from sundry individuals, $15, per Rev. G. Lemmon, $1.25, per Rev. J. Grammer, from Hugh Nelson, $5; Mrs. Eliza Brent, bath, $75; Mrs. E. C. Brent, bath, $20; Mrs. E. A. Brent, $20; Mrs. E. A. Clark, $5; Miss Sarah Brent, $10, from sundry individuals, $47—$217. Lebanon parish, Rev. W. H. Kinkle, $5; Western parish, Charles City co., $12 50; Mrs. A. Cabell, Port Royal, $10; individuals in St. Paul's parish, King and George co., Rev. J. Martin, $19 75; Trinity ch., Staunton, $1 52; Roanoke parish, Halifax co., $9 50; Rehoboth parish, Amelia co., $14; St. Thomas' ch., Orange co., $30 75; Ware ch., Gloucester co., $25 50; St. James' ch., Mecklenburg co., $22 50; received through Edmund Wilcox, Esq. R. A. in Phila. Quar. coll. in Christ ch. Vicksburgh, for missions in Mississippi, $31; annual subscription of Mrs. Cox, bath, $2 50; Trinity ch., Washington, D. C., $70; Sunday school of Church of the Ascension, Phila., bath, $7 99; Missionary Society of All Saints' ch. and Emmanuel chapel, Phila. co., for Bishop Kemper's mission, $10 (to be to be added to Quar. coll., $9 50); Monthly offering of St. James' ch., Lancaster, bath, $42 16, the same from the same, $11 02; Quar. coll. of the same, bath, $17 50; Rev. W. N. Dodd, do. St. John's ch., Carlisle, $14; St. Andrew's ch., Springville, $2 50; St. Paul's Mission, $1 50; Trinity ch., Pittsburgh, bath, $36 83; Female Missionary Society of St. Andrew's ch., Mt. Holly, $24 75; George W. Taylor, treas., &c., bath, $2 50; received through Charles Seymour, Esq., treas. of Western New York, from Zion ch., Greene, $5; Trinity ch., Utica, $8; Trinity ch., Louisville, $4 50; St. Thomas' ch., Bath, $2 50; St. Paul's ch., Suffield, $12; Christ ch., Binghamton, $10; Christ ch., Manlius, $5; Jordan and Montezuma, $1 05; Angelica, $3; Grace ch., Lockport, $6; St. Paul's ch., Buffalo, $30; St. John's ch., Hemeon Falls, $2, from the same, the following item bath, viz: St. Stephen's ch., New Hartford, for Painesville, O., $2; St. Paul's ch., Buffalo, for Southsky City, O. $28; Grace ch., Utica, for Akron, $6 50; St. Paul's ch., Buffalo, for Painesville, $25; St. John's ch., Canandaigua, for do., $5; St. John's, Canandaigua, for Akron, $5—$150 50. St. Paul's ch., Whitesborough, N. Y. bath, $2 25; Church at the Ascension, Fall River, Mass., for Akron, O. $10; Rev. ——— Grammer, for general purposes, $14; a lady of St. John's ch., Portsmouth, N. H., for Bishop Chase, $30; St. James' ch., New London, Ct., for Painesville, O. $25; St. Michael's, Litchfield, Ct., on which $10 is for Painesville, O., $25. Total, $884 71.

THOMAS N. STEARNS, Treasurer.
At the store of Saunds, Stanford & Co.,
June 8, 1843. 129 Broadway, N. Y.

FOREIGN MISSIONS.

The treasurer of the Foreign Committee acknowledges the receipt of the following sums since last report, 23d ult.:

Through W. H. Hubbard, Esq. R. A., Richmond, Va., from St. Paul's ch., Goochland, $18 50; church at Columbia, per Rev. W. H. Wilmer, $62 50; Mrs. Anne S. Nesbit, per Thomas L. Locke, bath, $5; Mr. Wm. M. Rigby, for Athens, bath, $5; E. R. A. Atkinson, do. bath, $2 50; Mrs. A. Ingram, do. bath, $1 50; Mr. Whittle, do., bath, $1 50; Mr. J. E. Lewis, do., bath, $2 50; Mr. R. Nelson, do., bath, $2 50; Miss Mary M. Marsh, do., bath, $0 12; Robt. Daniels, bath, $1 25; Master Edward Lee, for Liberia, per $0 25; through Rev. S. Gammer, Antrim parish, Va., John R. Lee, bath, $1; Mrs. J. M. Lee, bath, $2; Col. H. Calhoun, do., Mrs. Lucy M. Nelson, bath, $2 50; Miss Eliza Bruce, bath, $15; Mrs. Fanny Chalmers, bath, $0 50; Miss Polly Green, $0 25; Mrs. F. Green, $1; Miss Mary J. Booth, bath, $1; Miss Ellen C. Bruce, bath, $30; Mrs. C. A. Bowan, bath, $0 50; Mrs. Sarah E. Winthrop, $0 50; Miss Sarah Bruce, $25; Mr. J. C. Bruce, for Africa, $30; by Rev. W. H. Knokle, from Littleton parish, $32 62½; Rev. Mr. Leavitt, from Western parish, Charles City co., bath, $12 50; by Rev. Wm. Presbrey, from Mrs. A. Cabell, Port Royal, bath, $10; by Rev. R. S. Mead, from Mrs. Sarah Gilmer, $10; Mrs. L. A. Minor, $10; Col. Thomas Mason, $5; Mrs. M. J. Dawe, $5; Mrs. Pemell, $2 50; F. J. Randolph, $2 50; Mr. C. J. Merriwether, $1; Mrs. L. Minor, $1 50; Mrs. G. Tucker, $0 50; several children, $0 25; by Rev. Mr. Cole, for Africa, St. Stephen's ch., Culpeper co., $11 50; St. James' ch., $11 50; by Rev. J. Fowles, for Cassily stn. from James A. Reed, $1; Sally and Louisa Tyler, $1 25; Hon. John Marion, St. Paul's church, King George co., Mrs. Martha Stuart and family, bath, $3 50; Miss Jane Pate, $2 50; Mrs. John C. Stuart, $2 50; Dr. Mc. Stuart, $2 50; Dr. A. E. Rose, $1 50; Mrs. Lucy Rose, $1 50; Miss Lucy R. Rose, $0 50; A. B. Rose, $0 50; Mrs. L. M. Grayson, $1; Mrs. Maria Stuart, $1; Mr. M. Lomax, $1 50; Mrs. A. Stuart $0 50; Mrs. M. E. Marion, $0 50; Henry B. Marion, $0 12; Ellen D. Marion, $0 12; by Rev. E. F. Goodhue, from Trinity ch., Staunton, $30 25; Sunday school of do., bath, $4 52; by Rev. J. F. Carter, from Reminder parish, Hanover co., bath, $5 50, by Rev. P. F. Berkley, from Bruington parish, Amelia co., $12; by Rev. J. Cowan, from St. Thomas' ch., Orange co., bath, $17 50; congregation, Lunenburg co., bath, $22 80; by Rev. Mr. Cuddington, from Mrs. Mary Conrad, bath, Accomack, bath, China, $10; by Rev. Charles Mann, from Ware ch., Gloucester co., bath, $5 50; St. James' ch., Mecklenburg co., bath, $2 50; St. Ann and Sarah Fareham parishes, bath, ——; proceeds of Middle Bank view, $64 80—$53 07. From M. S. Marsh, Esq., Lancaster, Morgan co., Illinois, per Rev. Charles Dresser, bath, $2 50; St. Paul's ch., Burlington Vt., subject to foreign missions, per Rt. Rev. Bishop Hopkins, $75; through E. Wilcox, R. A., Phila., Miss Cox, Phila., annual subscription, bath, $2 50; Penny ch., Westmoreland co., by Rev. C. Grant's mission, Texas, $2 10; Sunday school of the Church of the Ascension, Phil., bath, $7 50; St. James' ch., Lancaster, Pa., per Rev. Mr. Dun, bal. for Africa, $2 00; St. James' ch., do., Upon coll., bath, $5 00; do. do., monthly offerings, bath, $2 45; do. do. S. S. contributions for Africa, $8 25; St. John's ch., Norristown, Pa., per Rev. Mr. Stone, $2 00; Trinity ch., Pittsburg, Pa., per Rev. Dr. Cooke, for Africa, $0 00; St. Paul's ch., Buffalo, bal. $14; Female Missionary Society of St. Mark's, N. J., per Miss Ellen Kempton, sec'y., for Rev. Mr. Hackstaffer's mission, Africa, $2 00; do. do., for $20 monthly contribution, $20; St. Stephen's Sunday school, Andrew's ch., Mt. Holly, for Rev. Mr. Hackstaffer's mission, $ 22; offerings in case St. St. Paul's ch., Sunday school, Burlington, $3; Grace ch., Grenloch, $1 00; G. W. Taylor, treasurer, $ 50—$70 00. Through C. Seymour, Esq. R. A. for Western New York, as follows: Grace ch., Lockport, $40; Zion ch., Rome, $ 80; Christ ch., Madison, $ 40; St. Stephen's ch., New Hartford, $ 40; St. John's ch., Honeoye Falls, $ 8; St. Paul's ch., Le Roy, $ 20; Female Society for missions in Africa, 10 00; Ladies' Sewing Society of Christ ch., Binghamton, for Cape Palmas, W. Africa, 100; Mrs. C. M. Seagrave, for do., $ 10 00. Through D. Howard, Esq., R. A., Boston, from St. Andrew's ch., Hanover, for Africa, 25 00; from Church of the Ascension, Fall River, $—34. From St. Paul's ch., Washington, New York, bath, $ 50. Total, $——

E. C. WINSTON, Acting Treasurer.
New York, June 7, 1843.

THEOLOGICAL WORKS.

FOR sale on the most favourable terms, by J. WHETHAM & SON, 141 Chestnut street, opposite the theatre.

M'Knight on the Epistles, 8vo.—Dick's Theology, 2 vols. 8vo.—Tyng's Sermons, 8vo.—Stackhouse's History of the Bible, royal 8vo.—Bridges' 119th Psalm, 12mo.—M'Ilvaine's Parish and Family Sermons, 8vo.—Mandeville's Sermons, 8vo.—Owen on the Person and Glory of Christ, 8vo.—Horne's Introduction 2 vols. royal 8vo.—Dick's Works 8 vols. 12mo.—Chalmers' Works 7 vols. 12mo.—Josephus 5 vols. 12mo.—Neal's Puritans, 2 vols. 12mo.—Alexander's Lectures, 12mo.—Alexander's Religious Knowledge, royal 8vo.—Burn's Theological Dictionary, 8vo.—Shuttleworth's Family Dictionary, 12mo.—Gardner's History of Christendom, 12mo.—Dallmeyer on the Psalms, 12mo.—The Great Commission, by Harris, 12mo.—The Commentaries of Reingius, the Church of the Times, 12mo.—Clarke's Sermons, 2 vols. 12mo.—Campbell on the Gospels, 2 vols. 8vo.—Barnes on the 22 Articles, 8vo.—Lowth on Isaiah, 8vo.—Barnes's Bible Dictionaire.—Grimshaw on Inspiration of the Bible, 12mo.—Principles of the Plan of Salvation, 12mo.—Marshal on the Marriage Question, 12mo. &c. &c.

PROPOSALS

FOR PUBLISHING, BY SUBSCRIPTION,

A MEMOIR OF THE LIFE

OF THE

Rt. Rev. A. V. Griswold, D. D.

BISHOP OF THE EASTERN DIOCESS,

ACCOMPANIED BY A

Selection from his Episcopal Charges, Addresses, &c.

BY THE REV. JOHN S. STONE, D. D.

The work shall consist of two volumes, 8vo. of about 400 pages each; printed on fine paper, and fair type, in good cloth binding, with an excellent likeness of the bishop.

The price of the work will be $5 to each subscriber. The entire profits are to be appropriated to the widow and orphan child of the bishop.

IMPORTATION OF EUROPEAN BOOKS.—GEO. S. APPLETON, No. 148 Chestnut st., opposite the Arcade, respectfully informs the Literary Public, that in addition to his regular miscellaneous book business, he has established a Branch in London for the Importation of European Books. Among the great variety of publications abroad, comparatively few reach this country. A great inconvenience is thereby obviated by this arrangement, as any person may leave his order for any particular work, and by the rapid communication of steamers the book is at hand in a few weeks.

Professors and Students of Theology, Law and Medicine, Architects and Mechanics, and all who are unable to procure foreign Books in our own country, may, for the small commission of ten per cent. on the cost, procure any work published in any part of Europe.

Books for Incorporated Institutions imported free of duty.

G. S. A. has, in addition to this branch in London, an Agent in Leipsic for the supply of all orders for books published throughout Germany—also in Brussels, Paris, Florence and Madrid; so that he is prepared to execute with great fidelity and promptness, all orders entrusted to his care from any portion of the Continental Book market.

The necessities of such facilities for the speedy supply of Books from the great Book marts of Europe, has long been felt. The advantages which he offers to Literary Institutions, professional gentlemen, and the literary public at large, all will acknowledge.

By reason of the small commission of ten per cent. on the cost of importation, he will be obliged to ask in all cases the probable cost, in advance; he trusts however, that this objection will be obviated by the cheapness and speedy arrival of the books. June 10.

WHITE ON THE SECOND ADVENT.

PRACTICAL Reflections on the Second Advent, by the Rev. Hugh White, Curate of St. Mary's Parish, Author of "Meditations on Prayer," &c., from the sixth Dublin edition, 1 vol. 12mo.

Just published and for sale by
EDWARD C. BIDDLE,
June 10. No. 6 South Fifth st.

BOOK OF COMMON PRAYER AND PROPER LESSONS.

JUST published, by HENRY F. ANNERS, bookseller and publisher, No. 6 Minor st., Phila.

"The Book of Common Prayer, with the Proper Lessons, as read in the morning and evening services of the Episcopal Church, attached.

The only edition complete in one volume, published in the United States, containing the whole Services of the Church. The Lessons are arranged in regular order for the Sundays and Holidays throughout the year, and the size of the volume is such as renders it perfectly convenient for the pocket. The bindings in various styles, from plain sheep to Turkey Morocco, super extra.

The Book of Proper Lessons may also be had in a separate volume, in a great variety of bindings, from 31 cents upwards.

The use of the Lessons is recommended by the Rt. Rev. H. U. Onderdonk, D. D., Bishop of the Diocese of Pennsylvania; Rt. Rev. William Rollinson Whittingham, Bishop of the Diocese of Maryland; Rev. John P. K. Henshaw, D. D., Bishop-elect of Rhode Island. June 10

CHEAP CASH BOOK STORE.

THE Book of Common Prayer, for 50 cents.—The School Girl in France for 25 cents.—Sumonds's Cyclopedia of Female Accomplishments, 25 cents. Bibles from 75 cents to $30. Prayer books in morocco, gilt edges, for $1. Religious books for Sunday Schools and Parish libraries at reduced prices.

Whittier's Poems just published.

Moffat's Southern Africa, cheap edition, 50 cts.

For sale by H. HOOKER,
178 Chestnut st. opposite the Masonic Hall.
June 10.

TEACHER WANTED.

THE Managers of the Ladies Liberia School Association of Philada. have recently received letters from Dr. Johnson, informing them that the state of his health will oblige him to resign the situation of Principal of the High School. He has expressed his determination to remain, if possible, until another teacher shall be prepared to take his place; and the Board are anxious to secure the services of a competent instructor, without delay.

The Principal of this School, must be capable of giving instruction in all the branches of a finished English education, and should also have some knowledge of agricultural pursuits. For further particulars, application may be made to the President of the Association, Mrs. Dr. Blanding, No. 232 North Fifth street, or to Miss Amelia Davidson, Secretary, No. 268 Walnut street.
June 3—3t.

MEMOIR OF BISHOP MOORE.

DR. BRUNNER, No. 1 North Charles st., BALTIMORE, has just received a fresh supply of the Life of the Rt. Rev. Rr. Moore, D. D., by Rev. J. P. K. Henshaw, D. D., accompanied by a selection from the Sermons of the late Bishop, and an excellent Likeness in front.
May 20—tf.

MRS. BAILEY'S YOUNG LADIES' BOARDING AND DAY SCHOOL,

At No. 10 Carroll Place, Bleecker st., N. York.

MR